THE
MONTHLY REVIEW,
For APRIL, 1806.

ART. I. *Academical Questions.* By the Right Honourable William Drummond, K.C. F.R.S. F.R.S.E. Author of a Translation of Persius *. Vol. I. 4to. 15s. Boards. Cadell and Davies. 1805.

A TREATISE on the most abstruse parts of Metaphysics, printed with Bulmer's types, on hot-pressed wove paper, and written by a Gentleman of the Diplomatic world, is somewhat of a novelty in literary annals; and in the latter respect, at least, a gratifying novelty. We felt surprised during our first hasty glances at the book; we dipped here and there, and found our attention powerfully engaged; and very soon we formally seated ourselves at our table, and with deliberate resolution began a regular perusal of its contents. Under the circumstances which characterize the publication, perhaps we may say even of this profound subject,

> "In its face
> Excuse came prologue;"—

and though we perceive that we shall extend our analysis to unusual length, we think that few who peruse it will deny the justice of our attention.

As the first volume only is before us, we are unable to state, with any degree of precision, the particular system which the author wishes to maintain. Indeed, the plan, construction, and conduct of the present part belong not to any individual system, and afford us only small indications of that which is hereafter to be established. Generally speaking, we do not love systems: but Mr. Drummond's readers will, after their perilous voyage through antient and modern theories, and after having been tossed on the uncertain and unfathomable seas of substance, matter, and motion, expect some repose in a port and harbour of his own choice and appointment. Towards this termination we look with pleasure; not that we expect from the author a curious and fine system, containing the

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* See M. Rev. Vol. xxvii. N. S. p. 90.

explanation of all mental phænomena; nor one that may enable us to dogmatize, or that may induce us to treat with contempt those who refuse assent to it: but a system, more in name than in principle, that shall arrange and distribute into classes the common and acknowleged phænomena of the mind; and shall separate that which we know from that which is uncertain,—that which we can affirm from that which lies within the province of conjecture. Mr. D. may confer a valuable benefit on philosophy, even if he does not propound a system.

A perusal of the present volume exacts considerable intensity of application, but not continued application: for, as we have already stated, the progress through the chapters of this book is not a progress through the parts and successive steps of a system. Truths, many, various, and important, continually present themselves to the reader: but the author's aim is rather to sap and demolish old hypotheses, than to found a new one. He carries on a desultory warfare, and wields with equal success the shafts of ridicule and the more ponderous weapons of close argumentation. To method and regularity he is either adverse, or he chuses not to observe them. He interrupts the course of his reasoning by the introduction of learned and critical observations; while he is conducting the reader through the thorny paths of metaphysical disquisition, he finds sufficient leisure, or feels sufficient composure, to scatter the flowers of imagery and fancy; and, totally devoid of bigotry, he states and discusses momentous questions with an impartiality not far remote from indifference. If it be true, as it has been observed, that violent attachment to systems and opinions declines and fades with thought and extended observation, Mr. D. has indeed thought much and observed much; and to the truth of this inference we are inclined to assent without the preceding condition.—Let us now, however, proceed with this bold inquirer, and follow the track of his irregular course.

In the preface, Mr. Drummond explains the motives of his undertaking, and asserts the cause of metaphysical science with great eloquence, but in our opinion somewhat diffusely and rhetorically: was this necessary, or will it do good? We rather wish that the discussion had been omitted; yet who will deny that the Right Hon. Gentleman pleads with energy?

'Little fortitude is requisite to bear with indifference the misrepresentations of the ignorant, or the contempt of the vulgar, the mistakes of the illiterate, or the pretensions of the superficial. The philosopher may calmly assert his claims against those, who would trick themselves out in his mantle, and may leave frivolity and dulness to themselves, to scoff, or to revile, without experiencing any sentiments of regret or indignation. It is nothing to him, that his

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tone and his language are ill imitated by the sophist; that he is considered as a useless member of society by the heavy plodding man of business; or that he is exposed to the impotent ridicule of the gaudy coxcomb, by whom he can never be approved, because he can never be understood. What is it to him, though his name be unknown among the monopolizers, the schemers, and the projectors, that throng the crowded capital of a mercantile nation? What is it to him, though his talents be undervalued by the votaries and the victims of dissipation, folly, and fashion? What is to him, though grandeur should have withdrawn its protection from genius; though ambition should be satisfied with power alone; and though power should only exert its efforts to preserve itself? These things may not affect him: they may neither interrupt the course of his studies, nor disturb the serenity of his mind. But what must be his feelings, if he should find, that philosophy is persecuted, where science is professed to be taught? Are there not some, who seem desirous of excluding it from the plan of public education? The advantages, which are to be derived from classical knowledge are well understood in one place; and a profound acquaintance with mathematics is highly estimated in another; while the study of the human mind, which is the study of human nature, and that examination of principles which is so necessary to the scrutiny of truth, are either discouraged as dangerous, or neglected as useless. Who, that possesses any taste at all, will deny their charms to the arts of poetry and eloquence, or hesitate to acknowledge, that the most brilliant models in both are to be found in the ancient languages of Greece and Rome? Who, that can appreciate the utility or the beauty of science, will fail to put their full and vast value on the acquisitions of the mathematician? Yet when all this is granted, does it follow, that no other studies are worthy of being cultivated? Shall we limit our researches to a few chosen spots, when the whole world of nature is before us? Are we justifiable in confining science within bounds, which, it itself teaches us, are not its proper limits? In the societies to which I allude, I am persuaded that there are many persons who regret with me, that the study of philosophy is so little encouraged, and who, like me, cannot comprehend, how it should tend either to the corruption of good morals, or to the detriment of real learning. We may, indeed, generally say, that in proportion as men are well-informed, so their dispositions are improved, and their manners are softened. Elegance, however, is apt to degenerate into effeminacy, and gentleness to lapse into weakness. The cultivation of the higher sciences especially tends to invigorate the mind: and strength of understanding is that, which gives manliness, energy, and consistency to character. Nor is this all. The influence of passion diminishes, as the love of knowledge encreases; and habits of reflection, produced by philosophical and scientific enquiries, are the best antidotes against the allurements of pleasure, idleness, and vice: *O vitæ philosophia dux, O virtutis indagatrix, expultrixque vitiorum, quid non modo nos, sed omnino vita hominum sine te esse potuisset!*'—

'I am well aware, that the perils of which I speak, are not likely to become very common, any more than the studies and pursuits

which may occasion them. They are not to be apprehended for the idler, or the libertine—for the selfish, or the sordid mind—for him who is ambitious only of vulgar fame—or for the man who is satisfied with the school boy's learning—least of all are they to be feared for the pedant, who comes into society swaggering, and bullying; big with authorities, and bristling with prejudices; pronouncing dogmas, and defying difficulties; positive in all his opinions, and hating a doubt worse than a contradiction.'

If we have any objections to this preface, we certainly are pleased with the termination; and this without any small witty allusion. It is thus spiritedly wrought:

'In all events, I trust, whatever be the fate of my own speculations, that philosophy will regain that estimation which it ought to possess. The free and philosophic spirit of our nation has been the theme of admiration to the world. This was the proud distinction of Englishmen, and the luminous source of all their glory. Shall we then forget the manly and dignified sentiments of our ancestors, to prate in the language of the mother, or the nurse, about our good old prejudices? This is not the way to defend the cause of truth. It was not thus, that our fathers maintained it in the brilliant periods of our history. Prejudice may be trusted to guard the outworks for a short space of time, while Reason slumbers in the citadel; but if the latter sink into a lethargy, the former will quickly erect a standard for herself. Philosophy, wisdom, and liberty, support each other; he, who will not reason, is a bigot; he, who cannot, is a fool; and he, who dares not, is a slave.'

We believe that there are not a few philosophers, even of those who have studied the best of metaphysical treatises, the *Essay on the Human Understanding*, who would not be puzzled to define clearly what ought to be understood by the term *mind*. Is it a substance, a material organization existing within us? Some philosophers, advancing a contradiction even in the very terms of their definition, have said that it is an *incorporeal substance*. Then this incorporeal substance has been endowed with qualities, faculties, and attributes; and the care of its empire has been parcelled out and delegated to subordinate powers, to memory, invention, abstraction, &c.: so that a student, beguiled by figurative language, and mistaking terms for realities, has fancied that he possessed within himself an embodied power called memory, another called invention, and a third called abstraction. In all metaphysical systems, also, action and passion have played distinguished parts, but chiefly that unknown thing called *power*: which has been as advantageous to the makers of systems, and has caused as much confusion, as the term *force* in mathematical inquiries. A good philosophy will not banish these terms, but a good philosophy will take care exactly to define them. These questions concerning mind and power, action and passion, the present

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author has discussed with ability in his first chapter. In reference to the division of mind into its faculties, &c. he says; 'Invention is fatigued, and language is tortured, in dividing and in subdividing the qualities of the mind; and in denoting by appropriate terms the various operations of intellect, the secret energies of soul, and the fine partitions which divide thought from thought.' Again, in speaking of power, he observes:

'Before accounting for all mental *phænomena*, by supposing the existence of a number of intellectual faculties, it might have been perhaps worthy of philosophical accuracy to have examined, and to have explained (if it could be done) the nature of power. Is power a cause or an effect? Philosophers do not appear to have decided this question. Sometimes they speak of power, as if it were the principle which had occasioned all things, and by which the universe itself was produced; at other times they seem to consider it, as having resulted from some Being already existing; nor do they inform us, in what way they understand, how any thing can exist without the previous exertion of power. Is it possible to reconcile these different opinions? Power cannot be at once the principle and the attribute of Being. It cannot be both the consequence and the origin of existing substance—that by which all things were caused, and yet that, which something was necessary to cause.

'If we consider power as the cause, by which we are ultimately to account for all effects, we must acknowledge, that it is itself a boundary, which we cannot pass—a principle, before which nothing can be placed. Where there are separate powers, then, there are separate principles; and a principle is that, which being derived from nothing, can hold of nothing. *Principio autem nulla est origo*, says Cicero, *nam ex principio oriuntur omnia; ipsum autem nulla ex re; nec enim id esset principium quod gigneretur aliunde.*

'According to this manner of considering power, it is absolutely contradictory to maintain the unity of the mind, and yet to suppose the existence of distinct intellectual faculties, or powers. If the primary cause in one *series* be different from the primary cause in another, we cannot refer both these *series* to the same principle. If we trace an action to the will, a recollection to the memory, or a judgment to the understanding; how shall we pretend, that there is yet a more remote principle? By what inference shall we conclude, that the power of imagination is derived from any thing else; or that the faculty of comprehension is the delegate of any superiour intelligence? all these separate powers are primary causes; at least they are so to our understandings, if we can trace only to them any *series* of causes and effects. To say then, that power is a primary, or creative, cause, is to admit, that it is a principle, and in admitting it to be a principle, we must conclude against the unity of the human soul, while we continue to insist upon the existence of distinct mental powers.'

This is acutely and not inelegantly argued.—Mr. D. continues in the same strain, and divides and discusses with all the subtlety of a scholastic disputant. He maintains, contrary to the assertion of Locke, that we have no notion of power from observing the collision of external bodies and the effects of our own volitions; and here he follows Hume, in his chapter on the idea of necessary connection, p. 74. Vol. II. He makes a small digression concerning the passions, in which he ably shews that we must always yield to the strongest emotion, as we must always be determined by the strongest idea; and that sensation must overcome sensation, which is not to be subdued by reasonings and moral rules.—Mr. Drummond seems to have studied Hume and Berkeley with great care; and he appears to be convinced by the arguments of the latter concerning Immaterialism. He does not deny, however, that there can be any material world, any external objects, but only that we are not authorised positively and dogmatically to assert the existence of something without us; and, indeed, it is rather surprising that certain of the reasonings used by Berkeley have not obtained a more general reception among the philosophic or thinking part of mankind: we mean that portion of his argument, by which it is shewn that the causation of sensation, &c. by *the action of external objects*, is a mere hypothesis.—Dr. Reid sided with the multitude, and the party which he espoused naturally procured for him both favour and supporters: but the Father of sound philosophy could have taught him, *Pessimum omnium est augurium, quod ex consensu capitur in rebus intellectualibus*, &c. We are glad to find comments, and comments of disapprobation, on Dr. Reid's *common sense*, by the present author. It is not, however, our intention to deny the existence of matter; for it must be acknowleged that our sensations *may* possibly be caused by external objects; or, in other words, granting that external objects did really exist, could they manifest themselves to us by any other mode than by causing sensations, and could we under any imagined system of matter and its operations have an undeniable proof of its existence? Mr. D. urges what in fact are Berkeley's arguments with singular neatness and elegance:

'When we desire to analyse what any thing is, which we denominate an external object, we always find, that it may be resolved into certain sensible qualities. If I be desired to explain, what I perceive, when I examine a fine marble statue, I can only repeat the catalogue of my own feelings. I say, that I am sensible of the whiteness of the stone, of the beauty of the form, and of the justness of the proportions; that I feel hardness, and smoothness; and that I judge

I judge differently of its magnitude, while I observe that magnitude under different visual angles. Thus then, instead of describing the external statue, I am in fact expressing my own sentiments, stating my own feeling, declaring my own judgments, and detailing perceptions, which exist only in my own mind.

'The active and passive states of external objects are determined by changes, which take place in their sensible qualities. But what are these qualities of external objects, unless they be sensations in our own minds, which we have attributed to things supposed to exist around us? We cannot define, nor describe, what we neither feel nor perceive. Nothing can be felt, nor perceived, where it is not. The changes, which exist in our own feelings, and in our own perceptions, must be erroneously stated to have had place in remote and exterior objects.

'Men, who are not accustomed to speculative reasoning, seldom entertain any doubt of the agency of external things Each individual easily forgets, that the busy world, of which he speaks, is perceived by him only in the mirror of his own mind. In it he only sees; beyond it he cannot look. Through sensation has all his knowledge come; and in the sentient being, and not in the external object, is the perception, as well as the existence, of change. Where we observe changes to occur, we assume the existence of power; we suppose the operation of causes; and we describe the physical and moral existence of things by their relative states of action and passion. But this illusion of the mind cannot alter the real nature of its perceptions; nor can it change the internal feeling into an external quality. Certain trains of complex ideas, found in constant conjunction, may be termed causes and effects, or active and passive states. Analysis, however, will soon convince us, that these distinctions can only be made, with respect to the order and associations of our own ideas.'

Again, the different philosophic systems of the mind are stated and described with remarkable pleasantry and felicity in the following passage:

'We have, no doubt, to admire the variety of those analogies, and the happy choice of those figures, tropes, and metaphors, by which different writers have expressed the state of the mind Sometimes the human intellect is likened to a piece of wax; sometimes to a dark chamber; and sometimes to a sheet of white paper. Here it is a physical point in the midst of a material system, or the intelligent centre of a sphere of attraction and repulsion. There it is placed in a conglomerate gland, which secretes the animal spirits from the blood. Now we hear of a *sensorium*, the proper seat of the soul: now we are informed, that the mind is a stationary monad, which neither acts, nor is acted upon: and now we are shown a curious and complicated machine, where ideas, and nervous vibrations are proved to be exponents of each other; where the nature of sensation is illustrated by the strings of a harpsichord; and where mental *phænomena* are explained by hints taken from the *pendulum* of a clock. A grave logician of the North talks of ideas being *lodged* in the understanding;

and a celebrated French metaphysician makes us mount to a garret in a castle, to have a peep at the country through a hole in the shutter.'

The learned reader will easily perceive the different allusions in the preceding extract. In no case, so much as in metaphysical inquiries, have words been "as the Tartar's bow, and shot back on the understanding." Men have used figurative expressions, and have been misled by them; and some, according to the phrase of our author, have 'built an argument on a trope, and a system on a simile.'—This second chapter is highly deserving of attention.

In the third chapter, is undertaken an examination of part of Locke's system; that is, of his assertion and of the connected arguments, that 'sensation convinces us that there are solid and extended substances.' This part is extremely well argued on the principles of Berkeley. Mr. D. shews that we cannot have a knowlege of substance: that we cannot know it from itself, because ideas only are the objects of intellect: that we cannot know it from its idea, because, while we describe qualities, we cannot conceive substance. The strange assertion, also, of Locke, that we have an *obscure* idea of substance, is successfully combated and refuted; and the chapter is thus briefly and neatly summed up: 'It may be asked how I account for sensations, if I question the existence of a material *substratum?* I might ask in my turn, how we can account for them with it? To assign causes for every thing has been the vain attempt of ignorance in every age. It has been by encouraging this error, that superstition has enslaved the world. In proportion as men are rude, uncultivated, and uncivilized, they are determined in their opinions, bold in their presumptions, and obstinate in their prejudices. When they begin to doubt, it may be concluded, they begin to be refined. The savage is seldom a sceptic—the barbarian is rarely incredulous. The less men know, the less they are embarrassed to find a cause for any event.'

Chapter IV. contains remarks on the *primary matter* of the antients; 'a question, according to Plato, dubiously to be understood, and difficult to be comprehended.' The discussions and remarks of Mr. D. are always interesting: but, in point of utility, that is, for the refutation of accepted and prevalent error, the discussions in this chapter were perhaps unnecessary. No persons now, however, who are even slightly imbued with philosophy, believe in the existence of that which is not earth, nor air, nor fire, nor water; which is not hot, nor cold, nor dry, nor moist, nor solid, nor extended. One or two may quietly be suffered to indulge in their reveries, and ought not to be contradicted when they assert that they gain a glimpse of the

the *primary matter* by abstraction, and a sight of it by *analogy*. When will this verbal farrago be wiped away? What real information have we actually gained from all the dogmas of the schools, concerning thinking and material substances, the elementary matter, and the inscrutable support of external qualities?

Locke, it is known to every smatterer in metaphysics, made a distinction between the primary and secondary qualities of bodies; and Berkeley never argued more happily and ably than when he controverted the truth of this distinction: but, notwithstanding the cogency of his arguments, Dr. Reid did not yield to them. The subject, then, being still embarrassed by doubt and discussion, Mr. Drummond has directed his attention to it; and he combats the opinions both of Dr. Reid and the author of Antient Metaphysics. Those who are acquainted with the writings of the Bishop of Cloyne may easily recognize, in the present chapter, a similarity to his spirit and sentiments.—In the succeeding chapter, the sixth, Mr. D. considers what has been said on Solidity and Impenetrability; and his observations on the Florentine Experiment deserve to be noticed:

'The Academicians at Florence enclosed a drop of water in a globe of gold, and while the water remained, the sides of the globe could not be compressed together: they did not doubt but that they had proved the impenetrability of matter.

'It is not for the purpose of interrupting the dreams of philosophy, when she reposes in the laboratory, that I would wish to observe, that in this experiment a degree of force only was employed, and that, therefore, a degree of resistance only was proved. Now there are no degrees of impenetrability, which, if it mean any thing, means infinite resistance.

'There seems indeed, to be reason to conclude, either that impenetrability does not exist, or that if it do, its existence cannot be proved. *First*, if there be infinite force, there cannot be infinite resistance. The force without limit may meet with no obstacle, and cannot exist with infinite resistance. If God be omnipotent, matter is not impenetrable. If there be infinite force in any thing, there cannot be resistance, which may be also infinite, in any thing else. *Secondly*, if there be not infinite force, nothing can prove infinite resistance. Finite force can only demonstrate finite resistance; for that, which has limits, cannot measure that which has none. Man can only apply a degree of force to measure resistance; and it is only a degree of resistance which he can prove.'

Chapter VII. relates to Extension; which, as it might be expected, the author denies to be a primary quality of matter; and he arrives, by a different route, at the same conclusion with Bishop Berkeley: but he goes farther, and states some positive

opinion of his own as to what extension may be conceived to be; and he defines it to be a simple mode of duration, which he illustrates as follows:

'Let any whole visible extent, answering to the whole visual angle, at which all the rays of light falling upon the *retina* are concentrated, be denominated a *continuous* quantity. Again, let any apparent disunited quantities, equal to particular objects, and making parts of continous quantity, be called *discrete*. Continuous extension will be equal to what I term the simple mode of duration; and discrete quantities to particular combinations of the same simple idea. In the extension, which is continuous, we only consider the simple mode itself; but in discrete quantities, the mode is not contemplated simply, but as mixed with other modes; and this in fact gives us the difference, as we shall have occasion afterwards more fully to show, between one discrete quantity and another.

'When I look out of my window, the objects, which I see before me, give me notions of discrete quantities. The mind cannot contemplate more than one idea at a time, with whatever rapidity whole trains may pass before it; and a regular *series* of images passes in my imagination, while I survey the prospect before me, and while the neighbouring shores, covered with buildings, gardens, and vineyards, the sea, a remote promontory, and a farther island, fill the painted field of my vision, and successively attract my notice. But all these objects, with their different distances, and relative magnitudes, being, as it were, summed up, make me perceptive of the simple mode of duration, which has been called continuous extension.'

This illustration may be exact as far as it goes, but it is not sufficiently full and explicit to be clear and satisfactory. In the next chapter, however, the author proceeds with his mode of explanation, and applies it to that most difficult subject, *motion*: which he defines to be a mutation in the combination of our ideas of extension: thus, if of A, a continuous extension, the parts, and in their order, are B, C, D; then, if such order be changed into C, D, B, we have an idea of motion: which is, therefore, as it has been defined, a change perceived in the associations of the simple idea of extension.

No occasion for displaying the acuteness of his doubting faculties is passed over by Mr. D. Is there any certain measure of time? Can it be measured by motion? By bodies passing over equal spaces in equal times? The measure of time flowing equably and uniformly is, in fact, assumed. A clock moves equably when its hand always performs a revolution in an interval equal to the time between the successive appulses of a star to the meridian: but if a person denies that the star or that the earth moves equably, by what reasoning shall he be convinced of his error?

'It is impossible (says Mr. D.) to answer these questions, without appealing to the associations of our own ideas, and without seeing, that

that the science of proportions is the comparison of judgments. When we measure any period by the motion of external bodies, we combine ideas of extension, velocity, and gravity, with ideas belonging to another simple mode of duration, which we call time. If I count to the same number, or walk at the same pace to the same distance, every time the hand of my watch advances one minute, I conclude, that the watch marks equal divisions of time, and that the hand passes through equal spaces in equal periods. If I find the result to be similar with respect to other time-pieces, my calculation will admit of yet greater accuracy; but I am still compelled to consult the comparison of one judgment with another, before I can pretend to speak with any certainty at all. Now the conclusion, which I make, is formed from my own preceptions, and consequently the thing, about which I conclude, is dependent upon perception, and exists only as it is perceived.

'The artificial divisions of time are usually determined by our perception of regular motion, that is, of regular mutations in the combinations of our ideas belonging to that mode, which we call extension. Such mutations imply, that equal ideas are displaced and replaced by each other. Any discrete quantity, supposed in any continuous extension, must occupy a space equal to its own magnitude. Now if this discrete quantity at every mutation occupy a space contiguous with the last, through which it passed, always equal to its own magnitude; and if its mutations be continuous, it will pass through equal spaces in equal times: because if the equal parts of the discrete quantity move in an equal *ratio* with each other, the whole quantity will pass through equal spaces in equal periods. Thus then the equal parts in any discrete quantity may answer to the repetition of the same simple idea, and the quantity itself to any particular combination of that idea. The parts in the simple mode of duration, *extension*, may be taken as signs for the parts in the simple mode of duration, *time;* and in this manner the one mode will serve as the measure of the other.'

As it has been already stated, Mr. Drummond follows no obvious arrangement; and the parts of his work do not tend successively to a certain object. Of his acuteness, fancy, and eloquence, the sections which we have considered furnish abundant proof; and in the 9th chapter, on the subject of our senses, he sets forth his varied attainments in all the array of studied magnificence. We are regaled with anatomy, chemistry, poetry, and classical learning. The exquisite contrivances of the ear and eye are exposed to our view; and the supper-tables of the Greeks and Romans are spred out before us, with more than Sancho Pança's tantalization. Yet, in these digressions, (if any part of the present work can be called a digression,) the author is very amusing and instructive. This chapter, however, is less calculated than those which precede it, to promote the proper object of skilful disquisitions; which

object Mr. D. has himself expressed in the words of a French author, "*Il ne s'agit pas de faire lire, mais de faire penser.*"

Metaphysical studies are not prosecuted, we believe, in the southern part of this island, with great ardour; and even where they *are* prosecuted, only modern metaphysical works are read and quoted; antient metaphysicians being neglected, or known merely by name, and by occasional and sparing extracts. Who now reads Leibnitz and Descartes? yet what brighter names occur amid the founders of metaphysic systems? In Mr. Drummond's wide range of research, he has not omitted these authors; the first chapter of his second book commences with an examination of the system of Descartes; and he proposes to review others before he developes that intellectual system which he considers as *founded on the highest probability*. This is the author's mode of expression, and, in our opinion, the proper mode; not for the bare recommendation of modesty which it possesses, but because, on these subjects, whatever may be the extent and the accuracy of the investigation, nothing positively certain can be determined.

The principal end proposed in this examination of the hypothesis of Descartes, and of those of others, is to inquire whether there be any system which has clearly and consistently accounted for intellectual phænomena, while the philosophical doctrine of substance, with its powers and attributes, has been admitted. After having summarily and very neatly laid down the system of Descartes, the author thus accutely comments on it:—we suppose our readers to be acquainted with his famous principle, "*Ego cogito, ergo sum,*" and of the use which he made of it:

'Let us apply a yet more severe *analysis* to these celebrated words —*ego cogito, ergo sum.* Is not that, which is here intended to be proved in the conclusion, already taken for granted in the premises? When I say, *ego cogito*, do I not imply *ego sum?* A being, that thinks, must exist. To think is *to be intellectually*. *Ego cogito* precisely expresses, *ego sum ens cogitans.* Thus Des-Cartes has told us, that he exists as a thinking being, and that therefore he exists. The logic must be allowed to be simple enough, which assures us that we are, because we are; but he, who employs it, takes the thing for granted, which he had proposed to prove. I, who think, am a thinking being. I cannot think, unless I be so. If therefore, I take it for granted, that I think, I also take it for granted that I am. It is then idle to say, I think, and therefore I am. A thinking being is a being that exists in a particular mode; and it is as absurd to set about proving, that a thinking being is a being, as it would be to attempt demonstrating that a right angle is an angle.'

Mr. Drummond then examines another position of Descartes, in which that is assumed as true, which can be clearly and distinctly

distinctly perceived; and it is pertinently asked, what is that which is true,—*quid est verum?* The remarks on this position are able, but somewhat prolix. Their tendency is to ascribe every thing to self, to our own conviction:—a man judges only by his own perceptions that other men think and feel similarly to himself. It would be doing an injustice to the author, not to transcribe the animated and philosophic passage with which he terminates this chapter:

'We may, indeed, supect, that Des-Cartes was not hitherto satisfied with his own reasoning concerning the existence of the material world, since his belief in it finally rested upon this, that the Deity could not desire to deceive him. The supposition would be impious. God does not deceive us; but we deceive ourselves. We are not satisfied with speaking of the objects of our perception—of what we feel and understand. We seek to attach ideas to mere abstractions, and to give being to pure denominations. The dreams of our imaginations become the standards of our faith. Essences, which cannot be defined; substances, which cannot be conceived; powers, which have never been comprehended; and causes, which operate, we know not how; are sounds familiar to the language of error. Accustomed to hear them from our infancy, we seldom enquire into their meaning. Our early associations form the code of our reason. We forget our first impressions; nor recollect how simple are the elements of all our knowledge. Deluded by his own mind, man continues to wander in the mazes of the labyrinth, which lies before him, unsuspicious of his deviations from the truth. Like some knight of romance in an enchanted palace, he mistakes the fictitious for the real, and the false for the true. He is dazzled by the effulgence of the meteor, and thinks he sees by the light of the sun. The prisoner, who dreams in his dungeon, imagines himself walking abroad in the fields, or in the streets. He enjoys the sweets of fancied liberty. See, how gladly he inhales the fresh air of the morning, or embraces the friends whom he loves. He suspects not that the world, which he has revisited, exists only in himself; and that he must shortly awake to the conviction of his error—to solitude, captivity, and sorrow. Is there no being, who resembles this dreamer? Is there not one, who perceives his own ideas, and calls them external objects; who thinks he distinguishes the truth, and who sees it not; who grasps at shadows, and who follows phantoms; who passes from the cradle to the tomb, the dupe and often the victim of the illusions, which he himself has created?'

Some of the opinions of Lord Bacon, respecting mind, next pass under scrutiny. The partition of the mind into distinct and separate faculties is controverted; and indeed great mistakes exist on this subject. It may be convenient to distribute mental phænomena into classes: but we make a violent assumption, when, instead of a class, we use a power, and affirm that *this* mental phænomenon arises from the power of memory, *this* from the power of reason, and *this* from the power of imagination.

imagination. We recollect, we reason, and we imagine; that is, we have perceptions:—may not the questions be asked, is internal perception any thing else than a distinct idea, and may not all the subjects of our knowlege be only different modes of feeling? Besides that of Bacon, great authority may be cited for the separation of mind into different kinds of intellect; viz. that of Aristotle: but it is, as Mr. D. observes, perfectly arbitrary, and without foundation in truth or nature. The history of our assumption of *powers* is thus concisely stated:

'By what gradual advances have we come from sense and particulars to the knowlege of faculties? Do we not, on the contrary, ascend at once from sense and particulars to something altogether general? We begin by remarking particulars; then we suppose the existence of power, which is as general as any thing can be; and finally we distribute power into a certain number of faculties and forces, and attribute them to matter, or to mind, as suits our convenience, and as the *hypothesis* which we happen to have adopted, may require.'

To this chapter the author subjoins an appendix; in which he touches on matters that bear some relation to the questions lately agitated in Scotland respecting Mr. Leslie's approbation of Hume's doctrine of cause and effect. According to the Scottish philosopher, causes and effects are events which are invariably conjoined; and, consequently, in such doctrine, the idea of *power* is not admitted. This doctrine the clergy of the North did not approve; and they published a little scrap and specimen of their metaphysics, by which it appeared that they leaned to that principle which has been adopted by Necessarians and Atheists for the establishment of their peculiar systems. Without any reference to this dispute, however, (for it is probable that Mr. D. had cast his thoughts into the shape of *Academical Questions* before it happened,) the present author observes that the readiness with which some orthodox writers admit the interference of power, and assume its existence on every occasion, appears unaccountable when it is considered that this position is peculiarly useful to the advocates for the doctrine of universal necessity. If we attribute one thing to the *power* of another, it must have been necessarily caused by it: if the power has been transmitted from one cause to another, no cause can be first, any more than a series which is every way infinite can have a first term: if every thing be referred to a principle whence all power is derived, then to such principle all efficient causes, whether of good or of ill, must be traced; and contingent causes must all be banished, since, if contingent, they cannot be traced to a primary principle. It is thus, the author argues, that the assumption of power begets

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the doctrine of necessity; which is not consistent with true religion, or the belief of the perfect attributes of a supreme cause; and the inference is that power, or that occult operation by which one thing is said to act on another, ought not hastily and unadvisedly to be assumed.

In the third chapter, objections are urged against the Newtonian theism: but we are less pleased with this than with the preceding discussions. Perhaps our reverence for the great philosopher obscures our discernment: yet surely it argues a wanton love of controversy and attack to pick out of the *Principia*, for onposition, one or two short passages, which do not essentially belong to the plan and subject of that astonishing work; for, as the author says, his business is not with the physico mathematicians of the Newtonian school, but with the Newtonian theist. He throws his arguments into the shape of a controversy between a Newtonian atheist and theist. The former objects that, if the universe,—the earth and the planets,—be moved by God, and if action and re-action be equal and contrary, how shall we imagine the re-action of a material world on an immaterial mover? The theist says that, according to Newton, all things are contained and moved in God, *sed sine mutuâ passione.* The atheist revives an antient doctrine, that nothing can move another which is not itself capable of being moved:

'The doctrine of Newton (it is urged) concerning his prime intellectual mover renders his *hypothesis* yet more inadmissible, since it directly contradicts one of his own axioms. Now that Newton should establish an *hypothesis*, and one likewise which contradicts an axiom, may alarm us for all the conclusions of human reason. It is, however, just as impossible to conceive, that one thing should move another *sine mutua passione*, as it would be to conceive the reverse of any mathematical truth whatever. If you have one law for the theist, and a contrary one for the philosopher, you must of course perplex the man, who would be both theist and philosopher. You say in your philosophicall law, *actioni contrariam* SEMPER *et æqualem esse re-actionem:* you tell us in your religious law, *Universa in Deo moventur, sed sine mutua passione.* Thus a contradiction, like a vast abyss which cannot be passed, lies between the theist and the philosopher, and separates them for ever from each other.'

Chap. IV. of Book II. is in the form of a dialogue, after the manner of Hume's dialogue concerning Natural Religion, between Theophilus and Hylus, Eugenius being umpire. The controversy respects some of the great truths of Natural Religion; and both disputants admit the existence of a God, but they differ concerning his nature and attributes. The answer of Hylus is subtle and elaborate: of its energy, we cannot offer a better specimen than the succeeding extract:

'We

'We make a distinction, well understood by the Greek philosophers, between extended substance, and extended body. The human frame, for example, is generated, and corrupted, as body; but as substance it is capable neither of generation, nor of corruption. When we speak of God, we call him the infinite substance; and when we speak of individual beings, we call them bodies. We deny then, that there can be more than one substance; and we treat as extravagant the language of those men, who talk of substances, which are not to be comprehended in that one which is infinite. Enthusiasts, and fanatics, have opposed our doctrines, ever since they have been taught. All the wild theorists of the Pythagorean school raving about their monads, and their incorporeal souls:—All the dreaming visionaries let loose from the Academy, who would have resolved the heavens and earth, the sun and the stars, into mere ideas:—All the raging metaphysicians of the delirious tribe of Plotinus:—All the bigoted, insane believers in oracles, and omens:—All the wonder-working, prophesying, spiritualized, exorcised, and exorcising, maniacs, who became the mad antagonists of these mad pagans—have in their turns been the enemies of our philosophy, and the persecutors of our sect. But we have the consolation of thinking, that we have always endeavoured to consult reason, while our adversaries have been guided by their interests, or their prejudices—by their hopes, or their fears. They found their system upon conjecture, and presevere in it from pride, or obstinacy; we establish ours according to the laws of nature, and adhere to it from the force of conviction, and from the love of truth.'

The dialogue contains not the reply to the arguments of Hylus; who, with Spinosa, asserts that there is no agency but that of Nature, and no Deity but matter. Hylus, therefore, maintains doctrines which, in the language of his opponent, leave the soul without the hope of futurity, the universe without a plan devised by wisdom, man without a judge, and nature without a God. We look for the refutation of these doctrines from the acute author himself; at least we find reason for such an expectation in the concluding paragraph:

"Now, O Eugenius, I call upon you to declare your sentiments. Decide between Hylus and myself, for in this dispute you cannot steer a middle course." "You must forgive me, Theophilus," said Eugenius, "if upon this occasion I shall speak very concisely and obscurely: upon another occasion I shall hope to explain to you *my* sentiments, and *my* system. In the mean time I shall not hesitate in declaring, that the doctrines of Hylus appear to me to be altogether erroneous; and yet, with every wish to support your cause, and with a firm conviction of the truth of the two great principles which you have taught, namely, the existence of a Deity, and the immortality of the soul, I cannot assent to many of your arguments. I do not mean to say, that you spoke ineloquently; but I think you set out with making many injudicious concessions to Hylus. If he did obtain any advantages in this discussion, it has been owing to your imprudence.

Verum

Verum hæc hactenus: cætera quotiescumque voletis, et hoc loco et aliis parata vobis erunt."

That system of the mechanical philosophers, which supposes the animal spirits to be the immediate instruments by which the soul communicates with the external world, is next laid open before us: but it cannot bear scientific examination: it required not the ability of Mr. D. to overthrow it: it sinks beneath a few of his blows.

Hartley's hypothesis cannot escape the search and scrutiny of this author; who appears to hunt for victims to his cruel criticism. He professes to examine it by its great principles, and how does he perform this? He attacks the *vibratory* part of the doctrine, and says not a word of those other parts which alone render Hartley's book valuable. Is this fair? Dr. Priestley, if we do not mistake, published Hartley's treatise, omitting the doctrine of vibrations; and that doctrine, therefore, is not deemed essential to the author's system. Shall it be denied that Hartley has pointed out, illustrated, and established association as a *law of the mind;* even if it be granted, as it ought to be, that his vibratiuncular system is either false or at best fanciful?—Although we disapprove this chapter, for the above reasons, we must allow that the author has *quizzed* (to use a cant term) the system of vibrations with admirable pleasantry.

If we confess that we have not perused the seventh chapter with much pleasure, it should be remembered that perhaps the preceding one had, in some degree, put in motion the particles of our ill-humour. Abraham Tucker's Light of Nature is here first examined: his arguments are refuted; his style is tried by the rules of great dead masters; and his *unrivalled skill in illustration*, according to the assertion of Paley, is weighed and found wanting. Here, in our opinion, the Right Hon. critic is too diffuse, and too rhetorical even when he censures rhetorical flourishes and the gaudy style. We are always happy in being instructed by his comments: but we think that he ought to have destined many of the remarks, which he has interwoven with this chapter, to a separate essay, and to a work of a nature different from that of the Academical Questions.

Leibnitz's celebrated system,—celebrated long since, but now little known,—next passes in review. Mr. D. begins by stating, with great perspicuity, its leading and material points, which is effected in a few articles. He then examines Leibnitz's philosophy under three heads: 1st, his hypothesis concerning monads and the sources whence he derived them; secondly, his pre-established harmony; and thirdly, his principle of sufficient reason. This investigation is ably and learn-

edly executed; and from it the author makes the following inference:

'From this review of the doctrine of monads and atoms, as it was taught by the ancients, the reader will easily perceive, that Leibnitz has introduced nothing new into this part of his system. His world, like that of Pythagoras, consists of numbers, or of various dispositions and repetitions of the monad. He teaches, like Empedocles, that the primary elements are only to be contemplated by intellect. He drew from Democritus the doctrine of the immortality and the apathy of primordial principles. From the system of Democritus, as well as from that of Epicurus, he might have obtained his notion of the internal energy of monads. Both these last mentioned philosophers could have suggested to him the opinion, that all qualities result from the relative disposition of monads; since both asserted, that all sensible qualities result from the figure, gravity, and relative situation of atoms. Anaximander might have furnished him with his hypothesis concerning the infinity of monads, which contain in themselves all that they seem to acquire. That the living animal never perishes, is the doctrine of Hippocrates; and finally Leibnitz adopts both the language and the philosophy of Aristotle, when he says, *nomen entelechiarum imponi posset omnibus substantiis simplicibus seu monadibus creatis.*'

Of Kant, and of his philosophy, something has been heard in England: but *Germany* has resounded with his high metaphysic fame. It made in this country, we believe, no progress; and indeed it is too remote from simplicity and common sense to suit the plain, unaffected, and sober understanding of an Englishman. We are not averse to the discussion of subjects because they are abstruse or difficult: but if they are perplexed by the intricate combination of hard words and newly invented phrases, we see through and despise the "shallow seeming of verbal phantoms."—Mr. Drummond's review of the Kantian Philosophy, which was erected with the rubbish of the schools, displays great spirit and most entertaining sarcasm. It must, we think, be relished by most readers; who will be inclined to conclude with Mr. D. in the words of Lucretius,

"*Scilicet id totum falsa ratione receptum est.*"

The last chapter, of more immediate concern to modern metaphysicians, relates to Dr. Reid's *anti* ideal system. An Idealist, acknowleging only sensations, ideas, and the combination of ideas, would say nothing about agency, or about the power in one being capable of producing change in another: but can the philosopher, who asserts the existence of external objects, avoid using such terms; or even avoid the theory connected with them? A change takes place in the material world, and another takes place in our sensations: why

why are these changes concomitant? Admitting agency in the material world, is no agency necessary to produce changes in our perceptions? Dr. Reid, at variance with his own system, afterward speaks of agency, when he says that external objects *make* impressions on the organ.

Figurative expressions, terms, and phrases, borrowed from one science and applied to another, no doubt introduce confused notions, and make way for *analogical* which is not *strict* reasoning: but how is analogical reasoning to be avoided by the materialist, who lays down his doctrines concerning both corporeal and mental substances?—Abandoning his criticism on Dr. Reid, Mr. Drummond concludes his first volume with remarks on the philosophical system of ideas, and on the impediments which oppose its more general adoption.

We look with considerable expectation for the appearance of the second volume of these Academical Questions. It will gratify us to find the title less appropriate to it than to that which is now passing from beneath our observation: that is, we expect in another volume more of Mr. Drummond's real opinions: something which may be called a system, and shall be proposed as truth. We are persuaded that he will not dogmatize, nor teach his disciples, if he shall have any, to revile with opprobrious terms those who dissent from the faith which they profess.

The plan of this volume probably suited the temper and ease of its author: unfettered by the necessity of forming a regular structure, he takes out of that vast collection of error and absurdity, which the industry of preceding philosophers has bequeathed to us, some fanciful notion or wild theory, and shews how it may be tortured and slain. He tries on it the strength of his bow and the keenness of his arrows; and this, as we have already observed, is done not only without any strong emotions, but even with the greatest philosophic indifference. Many readers will censure this want of earnestness; and it may be remarked that the impartiality of Mr. Drummond almost borders on a fault. He proposes, as a sort of controversial pastime, the discussion of the most momentous questions; and whether the subject be idealism or substance, or the existence of a first cause, and whatever be the absurdity of the opinions which he is obliged to controvert, he never loses his equanimity. He would have been a poor persecutor, in the age of persecution! Instead of assuming that character, in the times of hot theologic controversy, his neutrality and moderation would have caused him to be drawn to pieces between Rome and Fidenæ. This spirit we do not blame; we rather wonder at and envy it.

In many parts of the composition, a judgment as cool as that of the author would pronounce the style to be too florid. The progress of the argument and the march of the discussion are also frequently impeded; for in the midst of the most abstruse disquisition, when the attention of the reader is alert and earnest, fancy or learning tempts the author into a digression. Several points would probably have been more ably argued, if Mr. D. had been less classical. These objections, however, are not to be weighed against the general merits of the performance; of which we now take leave with sincere thanks to its author for the instruction and the amusement which it has afforded us. On the score of acuteness, erudition, and splendid diction,—rarely found together, and more rarely in skilful combination,—we know not any work of modern times which ought to rank before the volume intitled *Academical Questions.*

R. W.

ART. II. *African Memoranda:* relative to an Attempt to establish a British Settlement on the Island of Bulama, on the Western Coast of Africa, in the Year 1792. With a brief Notice of the neighbouring Tribes, Soil, Productions, &c. and some Observations on the Facility of colonizing that Part of Africa, with a View to Cultivation, and the Introduction of Letters and Religion to its Inhabitants: but more particularly as the Means of gradually abolishing African Slavery. By Captain Philip Beaver, of His Majesty's Royal Navy. 4to. pp. 520. 1l. 11s. 6d. Boards. C. and R. Baldwin. 1805.

"'Tis not in mortals to command success:
But we'll do more, Sempronius,—we'll deserve it."

Thus might Captain Beaver have exclaimed, during his superintendance of the little colony which proceeded from England with the design of forming a settlement on the island of Bulama, or Bulam, contiguous to the Western coast of Africa. If ability, zeal, fortitude, and perseverance, were ever conspicuous, they were manifested in the conduct of Captain B. on this occasion; and though the plan was unquestionably ill-concerted, and the series of events lamentably disastrous, the object was laudable, and the efforts of the Governor were highly creditable to his patriotism and to his heart. He has given so plain and unvarnished a tale, that we have no doubts of his veracity, though his hardships and exertions appear to be almost incredible. The pictured situation of Robinson Crusoe, on a desert island, is scarcely less melancholy and soul-depressing than was that of Captain B. during the greatest part of his residence on the island of Bulam; and we cannot peruse his

journal without wondering that he survived to tell the tale. If colonization on the Western coast of Africa must be accompanied with such privations and afflicting circumstances, as he and the settlers whom he conducted experienced, few will be disposed to make a second trial.

It is the object, however, of this intrepid officer, while he details the sad history of the Bulama expedition, to lessen the practical impression which it is calculated to produce on the public mind, by explaining the cause of its failure; and by giving such views of the country and the people as may induce Government to resolve on another experiment, with a similar intention, though with more efficient and wisely directed means. Were it in the serious contemplation of our Government to form settlements on the islands of the Western Coast of Africa, actuated by the benevolent design of introducing civilization and its concomitant blessings among the savage Negroes of that immense peninsula, and also for the political purpose of counteracting the plans of the French rulers, developed in M. Golberry's Travels *, respecting the district in question, the facts ascertained by the former superintendant of this unfortunate colony would be worthy of their attention; since, by enumerating the errors committed at the commencement, and the obstacles with which it struggled in endeavouring to complete its design, ideas highly useful to subsequent settlers will be suggested. Still, if it may be admitted that, in the midst of all his misfortunes, Captain B. completely succeeded in establishing the practicability of his plan, it will remain for Government to consider how far its future execution would justify the expence and the loss of lives with which it would inevitably be attended. Much as we wish the abolition of slavery and the promotion of a commendable intercourse with the inhabitants of Africa, we fear that schemes of the nature here proposed possess more of romantic virtue than of true wisdom. The object to be accomplished seems too vast for the means employed, and the good to be effected lies at a remote distance. We hope that, in time, Africa will be civilized: but the occupation by Europeans of a few inconsiderable islands, on a small part of its Western coast, does not promise to make any extensive impression on the sentiments and manners of its inhabitants. In reply, however, it might be said that every thing must have a beginning; and that Africa can only be civilized by bringing her in contact with more enlightened nations, and by establishing a communication between her and the Christian world on principles at least not abhorrent to Christianity.

* See Rev. Vol. xlvii. N. S. p. 271.

Such were the views of the projectors of the Bulam expedition, the particulars of which we shall now briefly detail.

In the year 1791, Mr. Beaver, being then a Lieutenant of the Royal Navy, out of employ, and preferring an active life to lounging about the capital, formed several schemes which were not executed, and at last engaged with a few gentlemen in attempting a settlement on the uninhabited island of Bulam, near the mouth of the Grande. Having advertised their plan, many subscribers were soon obtained; and in April 13, 1792, (little more than three months after the commencement of the project,) *two hundred and seventy-five* colonists, including men, women, and children, left England, in three vessels (the Calypso, Hankey, and Beggar's Benison,) for the place of their destination. With such haste and inexperience was this affair concerted, that they illegally proceeded to form a constitution for the future regulation of the colony, without the approbation of Government. The motives, indeed, were highly creditable to the gentlemen concerned, and, if their measures were irregular, they could not be attributed to sedition: for their sole objects were to purchase land in Africa from those who claimed a right to the soil, and not to take forcible possession of it; to try whether it could not he cultivated by free natives, to induce the degraded Africans to labour and industry, and to ameliorate their condition by the introduction of religion and letters. It will easily be supposed that a number of colonists, who were hastily obtained from all quarters by means of public advertisements, did not all enter into these sublime views; and that the majority of them did not weigh the nature of the undertaking, but engaged in it with the hope of exchanging their present ills for some happy region beyond the Atlantic. Scarcely, however, were they embarked when discontents arose; and Mr. Beaver perceived that he had collected individuals whose character and conduct did not augur success. Soon after they sailed, the Calypso parted company; and though the vessels were appointed to rendezvous at Teneriffe, previously to their proceeding for Bulam, the Calypso, which first arrived at the former island, did not wait for its companions, but made all haste to reach the latter; and its crew having imprudently taken forcible possession of it, they were attacked by the Africans, and several of them were slain and made prisoners. When Mr. Beaver arrived, after an interesting voyage in the Hankey, he found the first detachment of settlers dispirited by this melancholy circumstance; and the majority of the adventurers soon resolved on abandoning the colony, in the Calypso. He prevailed, however, on a part to persevere in their original intention; and having made a pur-

chase of the island of Bulama (so it is called in Africa) from the neighbouring Kings, he took possession of it on July 19, 1792, with only 86 colonists, (besides 4 seamen and a boy,) who had unanimously voted him their president.

In a journal written on the island, from the sailing of the Calypso to its final evacuation on Nov. 29, 1793, Mr. B. presents an afflicting account of their hardships and gradual mortality. Of the 275 persons who sailed from England, in order to settle on the island, there remained to him, after eleven months were elapsed, only three white and two black men, with two boys; who, together with three sailors, made the whole strength of the colony! His own exertions were so severe and unremitting, that it is impossible to give an adequate idea of them without transcribing more of his journal than would be convenient. When he saw the settlers almost daily falling sacrifices to the unhealthiness of the climate, and to despondency of mind, it is surprising that his own firmness remained unshaken; and that he himself should have survived several attacks of fever with which he was afflicted. A memorandum, made on the day following his recovery from a severe illness, will shew the character of the man, and his ardor in the enterprise which he conducted:

'Between seven and eight in the evening I could no longer articulate; but was seized with a rattling in my throat, which I conceived to be a symptom of my no very distant dissolution. I was still sensible; and, indeed, for an hour after this rattling first seized me. It was now that I heard every one say that it was all over; and that Captain Cox, sitting by the sky light almost immediately over me, said that to morrow he should have orders to get ready to sail for England. This, now that I am better, Mr. Munden and Mr. Aberdein, the only two members of the committee, have confirmed; as they had made up their minds to give such orders the moment that I was dead; for neither of them would take charge of the colony, and, indeed, if they would, nobody would have staid when I was gone.

'I can with truth aver, that if in these moments I had the least wish to live, it was to preserve this colony. Death, if thou never comest clothed in greater terrors, I shall ne'er be afraid to meet thee; for the happiest moments of my existence were those, when I expected to cease to be. May my future life be such as to enable me always to meet thee thus!

'About nine, I fell into a dose; and did not awake until late next morning, the 16th, when I was out of danger; and am this day well enough to sit up a little.'

Another memorandum, dated Dec. 18, 1792, inserted on his recovering from a subsequent fever, will display his very uncomfortable situation:

'Continue to get better. A fine breeze from the N. E. Peter and my man continue at work; but what is their work, to what we have to do? It is like a drop of water compared with the ocean. Peter is weak with a slight flux, and Watson is not very strong. Died, and was buried, Joseph Riches. Myself well enough to walk about a little; the N. E. wind continued to blow fresh all day, the therm. in the morning was 72, and has not risen higher than 77; in short, it has been the coolest and pleasantest day that I have yet experienced on the island. Its bracing coolness has almost cured me, who have been from day light till dark exposed to it, while our indolent sick have been pent up all day in their stinking eating house, which has scarcely been cleaned since they came on shore, rather than exert themselves so much as to go into this renovating air. In the evening, when we leave off work, Peter goes on board the cutter; and my man and myself remain to defend the block-house! 'tis well we are not attacked. Since the departure of the Hankey, I have had no one to speak to, no conversation. I do not think it safe to shew lights, and therefore cannot read in the evening; indeed, my head at present could not bear it; so that, after we leave off work, I sit about two hours alone in the dark, in sullen deliberation on what we are to do on the morrow, and then go to bed. How different this, from the life I have been accustomed to!'

The note which follows, respecting the colony, is not less depressing:

'Since the first of this month, of 19 men, 4 women, and 5 children, we have buried 9 men, 3 women, and 1 child, which is, except one, half of the whole colony. It is melancholy no doubt, but many have absolutely died through fear. More courage, and greater exertions, I firmly believe, would have saved many of them; but a lowness of spirits, a general despondency, seems to possess every body. When taken ill, they lie down and say that they know they shall die; and, what is very remarkable, I have never yet known one recover after having, in such a manner, given himself up.'

To relieve the colonists in their severe labour, and to supply the deficiencies occasioned by the ravages of mortality, Mr. B. hired Grumetas, or native African servants; who were very useful in burning the wood, in clearing and inclosing the ground intended to be planted, and in erecting the block-house which was intended as the citadel, or place of shelter and defence. At last, however, the number of settlers being reduced to six, of whom three were ill and one was lame, he was obliged to yield to their determination to quit the island; after the block-house had been constructed, and nearly 15 acres of ground were cleared and inclosed. At his departure, he makes this memorandum:

'I must confess that in going out of the harbour I feel a great reluctance at being obliged to abandon a spot which I have certainly very much improved; and to see all my exertions, my cares, and anxieties

xieties for the success of this infant colony entirely thrown away. But, at the same time, I do feel an honest consciousness that every thing that could be reasonably expected from me has been done, to secure, though without success, its establishment.'

As Mr. Beaver seems to have been the very soul (we might almost say the body and soul) of this expedition, we shall give a full length view of this indefatigable colonist; and who can peruse this representation without perceiving how much it is possible for a man to do for himself and others!

'Although I am not an advocate for Rousseau's mode of educating his Emilius, yet I cannot help thinking that the more practical knowledge one can acquire, the better: it makes a man acquainted with his own resources, and a less dependent being. I therefore, so far as relates to myself only, consider my time on the island of Bulama, (independent of the motives which led me to, or kept me there,) instead of being thrown away, as the best spent period of my life; for I was so completely thrown upon myself, as to be obliged to rely more upon my own individual resources and exertions, than I otherwise, probably, ever should have done.

'For one year of that time I had not an individual to converse with; and lived almost as much the life of a hermit, as if there had not been another human being upon the island. It is true that I set every body to work, and directed them what to do, but there our intercourse ceased: their work done, the grumetas retired to their houses, the settlers to their rooms, except at the latter part of my stay upon the island, when, in order to keep up for Mr. Hood, the only surviving subscriber, some degree of respect, which he appeared to me to be fast losing, I always had him to dinner with me, which occupied the hour between one and two.

'Besides, during the seventeen months that I remained on the island, I had occasion, and indeed was obliged, to practise more occupations and professions, (though I never before had a tool of any kind in my hand,) than would otherwise have ever been the case, in the whole course of my life. To wit:

'1st. Carpenter.—In all its branches, from that of making a broom stick, to that of building a house.

'2d. Joiner.—In such works as making chairs, tables, stools, shelves, and cupboards, &c.

'3d. Sawyer.—Which I found the most difficult of the whole.

'4th. Brick-maker.

'5th. Tanner.—When I left the island I had just finished tanning a number of goat skins, for the bottoms of a set of chairs.

'6th. Thatcher.

'7th. Chandler.—I made candles, both dips and moulds.

'8th. Rope-maker.—I was obliged to make a great deal of rope before I could leave the island with the cutter.

'9th. Sail-maker.

'10th. Caulker.

'11th. Plasterer.

'12th.

'12th. Carcase butcher.—It more than once fell to my lot to skin and cut up a bullock, which had been killed for the colonists.

'Among those which are dignified by the name of professions, may be reckoned,

'1st. Engineer.—If the fixing upon the ground, and tracing the lines of a square fort, with a bastion at each angle, will confer it.

'2d. Architect.—Insomuch as the drawing the plan, elevation, and section of the block house, ere it was commenced, can entitle me to it.

'3d. Surveyor.

'4th. Apothecary.—With this difference, in practice, that I never *made a bill.*

Indeed that practice was confined to one disease only, fever. To each man that came to me with it, I gave four grains of tartar emetic, or fifteen of ipecacuanha, which having operated, he had as much bark in Port wine, as he could swallow, while the fit was not on him; to women and children the dose was less, in proportion to their strength and constitution. This must be understood as being done after the surgeon had left us only, and this was the utmost extent of my sins in this profession.

'I might greatly increase both lists were it necessary. Some of the employments were not, certainly, very dignified; however, to make amends, I was honoured with very fine, nay magnificent, titles. The Portuguese always called me governor; the Bijugas, capitano; but all the other nations, king, (rey.) If, therefore, I felt humbled by the low employment of stripping a bullock of its hide, I might the next hour not only recover my importance, but feel more exalted than I had before felt humbled, by being accosted with the title of rey. And again, if the title of king should turn my head with vanity and pride, I might the next day be brought to a more just estimation of my consequence by being obliged to cook for the colonists.'

Long as is this catalogue of trades and professions, which Mr. B. followed during his residence on the island of Bulam, it is not complete. He should have added that of *Clergyman;* for, whenever his health would permit, he read prayers to the Colony on Sundays. To such a statement of particulars, no motto could have been more appropriate than that which is prefixed to the journal: "*La condition de ceux qui gouvernent n'est pas autre que celle de ce Cacique, à qui l'on demandait s'il avait des esclaves, et qui répondit:* Des esclaves, je n'en connais qu'un dans ma contrée, et cet esclave là c'est moi."

Raynal Hist. Phil et Pol.

For the publication of his journal, Captain B. makes a very candid and ingenuous apology. His mind is prepared for encountering the charge of egotism, and perhaps that of vanity: but

but liberal people, and those who wish to read such accounts as advance the knowlege of human nature by affording a real insight into the hearts and characters of men, will not be inclined to blame his conduct in this respect. If he shews himself distinguished from the common herd, we give him full credit for truth of representation; since a man of the ordinary stamp would never have imposed such a task on himself as Mr. Beaver assumed, nor have executed it under such discouragements.

Having displayed the transactions of the Colony during its short and melancholy ocupation of the Island of Bulam, the author employs himself in answering objections, and in recounting the information which his experience enabled him to obtain respecting that region of Western Africa which fell under his observation. Among the causes of the failure of the expedition, he enumerates as the principal, 'the carrying out men of the most infamous character and vicious habits—the arriving on the coast of Africa in the rainy season,—and the omitting to carry out the frame and materials of a house or houses, sufficient to secure the whole colony on their arrival from the rains and from the sun.' The secondary causes he states to be the act of hostility of the natives on the crew of the Calypso, the ravages of the fever, and the general despondency. Yet, though a series of untoward circumstances forced him to abandon the enterprize, he flatters himself that their labour was not uselessly employed, and that the time spent on the island was not altogether lost. He thinks that he succeeded in effecting a favourable alteration in the minds of the Africans relative to the character of the Europeans, and in particular of the English. He regards also the material points of inquiry as completely established, viz. that tropical productions can be propagated on the island of Bulama and on the adjacent shores; that this can be performed by means of free natives; and that, by cultivation and commerce, civilization can be introduced among them. From being able to accomplish what they did effect, and considering the incompetency of their force to command respect, he infers that, had the expedition been planned with more wisdom, and executed with more energy, his conclusions would have been substantiated by important facts.

The chapter, which is devoted to a description of the island of Bulama, represents it as highly advantageous for colonization. It is stated to be

'About seven leagues in length, its breadth various, from five to two leagues; the land rises gradually, generally speaking, from the shore, to the moderate height of about 50 feet above the level of the sea, and appears to be covered with wood, though there are some natural

natural savannahs in it, and some places cleared by its former inhabitants, or late Bijuga lords; the soil is every where rich and prolific, and affords ample pasturage to innumerable elephants, buffaloes, deer, and other wild animals which graze on its surface; the sea, which surrounds it, is sheltered from violent agitation in every direction, and abounds with excellent fish of various kinds; in short, here reigns abundance of every thing requisite to the comforts of savage life.

'Its general appearance is that of the most luxuriant vegetation. It seems to have been produced in one of nature's happiest moods.'

Of the territory comprized between Cape Roxo and Ghinala, an extent of about 180 miles, the writer says that 'in the whole world, he does not believe that one can be found more rich and fertile.' The animals, as well as vegetables, are of various kinds; among the former are Elephants, and on these huge yet peaceable animals several attacks were made by the colony: but the author was so much affected by the cries of two which they succeeded in killing, that he resolved never more to annoy them. Among the vegetables which were cultivated, 'rice, yams, manioc, Indian corn or maize, ground nuts, plantains, bananas, pumkins, water melons, oranges, limes, pine apples, papaws, &c. &c. are the chief; and of those which are wild, the sugar cane, cotton shrub, and indigo plant seem the most valuable: besides which, there are trees of almost every size and texture.'

Though Captain B. is adverse to the Slave trade, he protests against all harsh measures for hastening its abolition; and so judicious are his sentiments respecting the principles which ought to operate on those who should endeavour to establish a colony on the coast of Western Africa, that we shall transcribe them:

'First, that no land be ever taken from the natives by force; and that we do not ever make a settlement without their consent. We should even re-purchase the land already bought rather than our right to it be disputed.

'The second is, that no person can be employed as a slave in any of our settlements, nor on board any ship or vessel belonging to the colonists. At the same time that the employment of slaves is prohibited to the European colonists, these must also be forbidden to interfere in the smallest degree whatever with the employment of them by the native kings or chiefs, in their own towns or territories. Nothing must be done against their independence. The abolition of that execrable trade must be left to the gradual, but sure, operation of reason, and example. Should we endeavour to prevent the native chiefs from selling slaves; so sudden, and so violent, a check to one of their immemorial customs, the reason, the policy, or the justice of which, it is impossible for them at first to comprehend, would ill dispose them towards us; and make them either treacherous friends or open enemies to the success of our undertaking; at the same time that

that not one slave less would be annually sold, notwithstanding our ill advised and absurd attempts to prevent it; and by such means the slave trade never will be abolished. Whereas if these people are left to themselves, and to the operation of reason and example, without the smallest shock to any of their customs or prejudices, I question very much if a slave will ever be seen in any native town of the colony at the expiration of fifteen or twenty years. But if a misguided zeal for the abolition of slavery be manifested, it will tend to prolong its continuance, and the colony never can, and never will flourish. The absurdity of very well meaning persons, in thinking that they can overcome vices, customs, or prejudices, immemorially rooted in an unenlightened people, by shocking, instead of gradually enlightening their understandings, has done a great deal of mischief already. To begin by telling a native chief, the instant you have got into his country, that of his six wives he must put away five, because it is a great sin, and forbidden by the laws of God, to have more than one, will certainly astonish the chief, but will not induce him to part from his wives. As to the word sin, it is impossible that it can convey any idea to him; it is not within the limits of possibility for him to comprehend the idea which it is meant to convey; and of the laws of God he will have as little knowledge. But he will know that it is the custom, and ever has been, in this country, for every man, to keep as many wives as he can afford; and that he is respected in proportion to the number of them which he maintains. Now to insist upon his parting from the cause of his respect, without assigning any comprehensible reason for his so doing, betrays a more barbarous mind than the one intended to be enlightened. If, after this, the same person goes on, and tells the chief, that drunkenness is also a sin, and that he must give up drinking spirits; in short, that he will not sell him any, nor suffer any to be sold to him for the future; the chief, who has been accustomed to drink spirits, and to see every one else do the same, when it was to be procured, will begin to think this European a little unreasonable; and will not be desirous of having him for a neighbour. But if the European goes on, and tells him that he must change his religion and become a Christian, or else when he dies that he will be roasted like a yam, always in torment but never thoroughly done; this chief will probably inquire what he means by being a Christian, that he may avoid this roasting. When his European instructor goes on from one dogma to another, all alike unintelligible in the present intellectual state of the chief, till he finishes with the doctrine of the Trinity, the belief in which, he tells this chief, is essential to his salvation: the latter, who thought him unreasonable at first, now thinks him outrageously so; and that he is either a mad man, a fool, or an impostor; and to get rid of people professing such doctrines, will be his constant endeavour. Absurd as such conduct must appear, I have seen conduct towards a native chief yet more so; and much mischief has already been done by the fanatical zeal of some misguided people. I could give instances, but they are so incredibly extravagant, that they would scarcely find credit among sober minded people. If conduct like this be pursued in the intended colony, it will never succeed, and the condition of the natives will never be improved.'

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The Spanish mode of Emancipation is strongly recommended:

'That is, to suffer a slave to work out his freedom by days. This is done when, from habits of industry, he has acquired so much property as will amount to the value of the sixth part of his annual labour, (Sunday not being reckoned) with which he buys his freedom for Monday; having this day to his own use, the exercise of the same industry will afterwards enable him to buy Tuesday; and these two days will sooner enable him, by the same means, to purchase Wednesday; and so on till he has completely emancipated himself. From this mode of emancipation I cannot see any danger, as it can be effected only by the industrious, and habits of industry once taken up are not likely to be laid by. Blacks who have so freed themselves would in all probability prove good subjects. If it be said that, freedom once acquired, there is no motive for the continuance of those industrious habits, I say that freedom once acquired, there are other motives which will operate almost as strongly; and those are, in his new situation, to acquire respect; and this will generally be done by the acquisition of wealth, which will require the exercise of similar industry. Whether this be ever practised in our own colonies I do not know. The above mode might possibly be improved by admitting the purchase of half a day, or even one working hour, at a time.'

We have no reason for supposing that Government has any present intention to attempt a settlement on the Western Coast of Africa: but Captain Beaver, being aware of the design of the French, which M. Golberry has fully evinced, regards it as a duty which he owes to his country, to point out with what facility the plans of the enemy might be frustrated, and a colony established, as important in every point of view as any which we now possess. He is jealous of French influence and intrigue on the return of a peace; and he sounds the alarm, in order that we may not, by ignorance and inactivity, be excluded from the most valuable region of Western Africa.

A handsome map of the coast is prefixed.

Moy

ART. III. *A Series of Essays introductory to the Study of Natural History.* By Fenwick Skrimshire, M.D., lately President of the Natural History Society of Edinburgh; Author of "A Series of Popular Chemical Essays." * 2 Vols. 12mo. 7s. Boards. Johnson. 1805.

THESE Essays, which form the outline of an intended course of public lectures, are neither elementary nor strictly systematical: but they present, in plain and popular language, a very abridged view of the extent and general di-

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* See Rev. Vol. xli. N. S. p. 320.

visions

visions of Natural History, interspersed with various and sometimes important remarks. The first two relate to the objects, utility, and threefold division of the subject; the next seven are occupied with short explanations of the classes of the animal kingdom, according to the Linnéan arrangement, and with a few cursory observations on the individuals which they comprehend; in the succeeding three, the author hastily glances at the sexual system of plants, vegetable physiology, and the useful application of botanical knowlege; and the last exhibits a very imperfect sketch of the Wernerian mineralogy, accompanied by a few geological reflections.

Although Dr. Skrimshire has thus followed the ordinary track of systematic writers, the more natural order seems to be the reverse; namely, to commence with the inorganic masses of matter, then to pass to the vegetable, and lastly to the animal kingdom. On more occasions than one, we have remarked something bordering on an affected contempt of classification and nomenclature, as if any rational inquirer after truth ever regarded these as ultimate objects of pursuit. At the same time, their unspeakable importance in enabling the student to discriminate species, to generalize facts, and to arrive at interesting conclusions, undoubtedly renders them worthy of no common share of attention. Should a naturalist even confine his lucubrations to his vocabulary, he would still render a service to others, and thus be intitled to the public gratitude.

The disproportionate measures of space, which the present essayist has allotted to the various sections of his subject, must likewise be obvious even to a superficial reader. The very short essay on mineralogy appears to have been added rather to complete the nominal series, than to afford the requisite information; and the history of the more imperfect tribes of living creatures, which is susceptible of so much amusing and astonishing illustration from the pages of Trembley, Bonnet, and Spallanzani, is extremely meagre and unsatisfactory.—As the Doctor is, in general, sufficiently guarded against the admission of marvellous allegations, we were surprised to find ourselves involved all at once in the atmosphere of the 'poison tree of death:'

'In the island of Java, it is said that there is a tree called the upas, which affords a gum of the most poisonous quality. With this the natives arm all their warlike weapons, and execute their condemned malefactors. An arrow, or a lancet, the point of which has been dipped in this gum, or in a solution of the gum in spirits, inflicts a deadly wound, be it in size and to appearance ever so slight. The person thus wounded becomes almost immediately convulsed, and dies. A still more wonderful effect of this poisonous tree is, that

that it continually emits effluvia of so poisonous a quality, that no animal can live long within the distance of sixteen miles of it. It is almost certain death to approach the tree, and none but condemned malefactors ever attempt it. When the wind remains steadily blowing in the same direction in which the malefactor approaches, so as to waft the effluvia from him, he stands some chance of reaching the tree, procuring the gum, and returning in safety; in which case, he receives a pardon, his liberty, and a reward Not above one in ten, it is said, accomplishes this dangerous journey.'

We hope that not above one in ten thousand will give credence to such wild assertions. In the days of ignorance and superstition, the formation of *mandrakes*, under the gibbet, was ascribed to the blood of 'condemned malefactors;' and such a tale, if originally concocted by the interested phlegm of a Dutch agent, and afterward embellished by the lively fancy of a Darwin, might have been registered by Dr. Skrimshire without a comment.

We present our readers with a few samples of the author's pious and economical remarks; which, if not novel, are at least ingenious, and may serve to repress the doubts of the sceptic and the petulance of the sciolist:

'Many birds of this order, (*Passeres*) and particularly the common sparrow, have been considered by narrow-minded men as destructive, useless animals; and Nature has been impiously taxed with creating them with the sole intent of destroying other useful productions, without answering in themselves any one good and useful purpose. Even Buffon has described the Sparrow, as a bird that is extremely destructive, its plumage entirely useless, its flesh indifferent food, its notes grating to the ear, and its familiarity and petulance disgusting. We shall, however, sufficiently satisfy ourselves of the error of such impious declaimers, if we do but examine some of the propensities of these birds.

'The sparrow, for instance, amply repays the husbandman and gardener for his petty thefts, by destroying innumerable insects. It has been calculated from actual observations, that a single pair of sparrows, during the time of feeding their young, will destroy about four thousand caterpillars weekly. Only consider, then, what myriads of these pernicious insects are destroyed annually by one species of birds.

'We can hardly doubt but that the total extinction of the race of sparrows, provided the breed of other birds of similar habits was not increased, would soon prove the cause of an universal dearth. Every caterpillar, whose life was thus preserved, would, when arrived to its perfect winged state, lay several hundred eggs, which immense increase of all the various caterpillars, that the sparrow is known to search for and devour, would in a few years be equal to the destruction of every blade of grass and every leaf.

'The swallow, by its unexampled destruction of other insects that would poison the very atmosphere in which we live, preserves the nice balance

balance that is requisite for the happiness and harmony of the whole. These birds again afford a necessary source of food to others, which answer evident and important purposes in the grand scheme of Nature.'—

'The brown or chesnut-coloured *beetle*, known by the name of *cock-chaffer*, is met with in all parts of this country. It is seen during great part of the summer, but more plentifully in May and June, and is known in some places by the name of May-bug. It flies only towards evening, and lodges during the day-time under the leaves of trees, which it greedily devours, and is sometimes in such vast numbers as to defoliate whole districts. It is, however, in the grub state that this insect commits the most serious devastations. The beetle lays its eggs in the earth, from which proceed white or rather blueish grubs, that feed on the roots of grass, corn, and other vegetables, during the whole of the summer. When the winter approaches, it digs its way further down, generally several feet, sometimes two or three fathoms or more, and there lies torpid and without food, beyond the influence of the frost, till the spring approaches. When vegetation has advanced, these devouring grubs ascend to the surface, and repeat their ruinous devastation. This they do for four, some say six, years successively, before they change to the chrysalis state, which takes place at the bottom of their holes far from the surface, in a kind of case formed of the mould and a slimy secretion that glues it together. The chrysalis remains here till the succeeding May, when the beetle fully formed, but at first with soft elytra or wing cases, bursts forth, and ascends to the surface of the ground, from whence it soon takes its flight. Like other insects, that are so many years in coming to perfection, the cock-chaffer is only now and then numerous enough to be detrimental to the crops or foliage in any great extent. It has, however, frequently excited considerable alarm, and even drawn the attention of governments to it, as a nuisance. Rewards have been offered for the discovery of an effectual mode of destroying them, but none such has yet been made. We can only offer the following hints. When land is ploughed up in the spring, if the weather be warm, the grubs have arrived so near to the surface as to be turned up with the plough, and in some seasons hundreds of them are thus exposed, in which case rooks and some other birds will be sure to detect and devour them, and should not therefore be driven away, even though the corn should be springing up. They will be turned up in still greater numbers in land first ploughed from the sward. Would it not be worth the trouble to plough fallow land once or twice during the summer, if it have been infested with these grubs the preceding season? In meadow land it has been proposed to drown them in their holes by overflowing it; but this, where practicable, would, I apprehend, be attended with no success, except where a bed of clay existed at a proper depth to retain the water for a considerable time. The most efficacious way to prevent their increase is to employ proper persons to take the flies in May and June, before they have laid their eggs; which, though it appears an endless task, may be done with very considerable effect, by shaking and beating the trees and hedges in the middle of the day. Children will be able to do this,

and, as has been proved by experiment, will, for a trifling reward, suppose a penny a hundred, bring some thousands per day gathered in a single village. Domestic fowls of all kinds are particularly fond of these beetles, so that the expense of collecting them would be fully compensated by the quantity of food they would afford in this way.'—

'In the sowing of wheat, drilling and dibbling are adopted by some, to save a part of the seed wheat, and to prevent the plants crowding each other in their growth. How far these plans answer, seems not yet to be determined; but I cannot omit mentioning an experiment of Mr. Charles Miller, of Cambridge, which shews to what an astonishing extent the increase of wheat may be carried by care On the 8th of August, he took up a plant of wheat, which had been sown in the beginning of June, and he divided it into eighteen parts, each of which were transplanted separately; about the latter end of September they were again removed, and divided into sixty seven roots. In the end of March following, and beginning of April, they were separated into five hundred plants, which yielded twenty one thousand one hundred and nine ears; and this single grain thus yielded five hundred and seventy thousand fold, the produce measuring three pecks and three quarters, and weighing forty-seven pounds.'

Want of room must be our excuse for withholding several other interesting passages; especially from the entomological sections, which form the most pleasing and prominent portion of this very compendious and rather tame performance. Muir.

ART. IV. *The Landed Property of England*, an Elementary and Practical Treatise; containing the Purchase, the Improvement, and the Management of Landed Estates. By Mr. Marshall. 4to. pp. 444. 2l. 2s. Boards. Nicol, Longman and Co, &c.

ART. V. *The Management of Landed Estates:* a general Work; for the Use of professional Men: being an Abstract of the more enlarged Treatise of Landed Property, recently published. By Mr. Marshall. 8vo. pp. 441. 10s. 6d. Boards. Longman and Co. 1806.

ADVICE founded on sound judgment and extensive experience ought ever to be regarded with deference; and of this quality are the hints addressed to gentlemen of landed property in the volume before us. Mr. Marshall has been long known to agriculturists by the diligence of his researches, by the accuracy of his experiments, and by the perspicuity of his observations; and those who have followed him in his different surveys of the several districts, or departments, into which he considers England as divided, will not be displeased at receiving from him a general work on rural subjects. In addition to the author's *Minutes* as a private farmer, and to his remarks as

as a district surveyor, we are to add his experience in the management of landed property on a large scale since the year 1780; by which he has been enabled to digest that series of instruction which is here offered to the attention of country gentlemen. This treatise boasts of so lucid an arrangement, and of such clear views of every subject which naturally falls under consideration in a discussion on Landed Property, that it is very properly calculated for a text-book in a Rural Institute.

In addressing himself to landlords and tenants, Mr. M. enforces the principles of wisdom and true policy, gives the rules of practice like a man who is skilled in the art which he teaches, and delivers his opinions on controverted points accompanied by the reasons on which they are founded. Many of his remarks peculiarly apply to gentlemen of extensive property; and the country at large is interested in their adoption of that line of conduct which is here sketched out for them, since it respects the improvement of the tenantry as well as that of the farms which they occupy. His 'cautionary suggestions to the inexperienced possessor, who has recently purchased an estate, or become heir to one; or who—having escaped from a round of dissipation, or awakened from the slumbers of retirement, or of listless rank—has determined to fill his hereditary station in life by improving an estate, which he may have long been neglecting,' are creditable to his judgment and integrity; and if people of this class can be induced to read them, they must surely be roused to the discharge of the obvious duties of their station. 'As unpardonable it would be in the possessor of a kingdom to be ignorant of state affairs, and unmindful of the ministers who reside about his court;—or in the commanding officer of a regiment to be a stranger to his men, a priest to his parishioners, or a shepherd to his flock;—as for the possessor of a tenanted estate to be ignorant of territorial concerns, and a stranger to his lands and their occupiers.'

After an analytical view of the several species of landed property, the author proceeds to a consideration of his subject under the three grand divisions mentioned in the title, viz. *Purchase*, *Improvement*, and *Management*.

In the business of *Purchase*, Mr. M. includes all that respects both the valuation and the transfer of Estates, enumerates the difficulties which attend the former, with the skill which is requisite to surmount them, and, respecting the latter, lays down the true principles of dealing. He advises that 'before an offer be made, especially for a large purchase, it is no more than common prudence, in a man who is not himself a judge, to call in twofold assistance: a provincial valuer, to esti-

mate its fair market price, to the tenants of the neighbourhood in which it lies; and a man of more general knowledge, to check his valuation, and to estimate the improvements of which the lands are evidently capable.

'In an elementary work, it will be proper to enumerate the particulars which give value to an estate, and which require to be considered in its estimation.'

When enumerating the particulars which give value to an estate, the author recommends a purchaser to consider not only the quantity and intrinsic quality of the land, but also its situation even with respect to temperature; for Mr. M. remarks that

'In the *temperature* of situation, whether it is given by elevation, aspect, or exposure, we find a powerful influence, which is capable of altering, exceedingly, the value of lands. The same soil and subsoil, which we not unfrequently see, on exposed mountains, and hanging to the north, and which in that situation are not worth more than five shillings an acre, would, if situated in a sheltered vale district, and "lying well to the sun," be worth twenty shillings, or a greater rent. Even on *climature* something considerable depends. In the south of England, harvest is generally a month earlier, than in the northern provinces; though it is not regulated, exactly, by the climate, or latitude, of places: a circumstance that requires to be attended to, by those who estimate the values of estates. For an early harvest is not only advantageous in itself, but it gives time to till the ground, or to take an autumnal crop; which are advantages that a late harvest will not so well admit of. And another kind of temperature of situation has still more influence on the value of lands; namely, the *moistness of the atmosphere*. A moist situation not only gives an uncertain and often a late harvest, but renders it difficult and hazardous; as is too frequently experienced on the western coasts of this island.

'Even in the *turn of surface* we find exercise for the judgement. Lands lying with too steep or too flat surfaces (especially retentive arable lands) are of less value than those which are gently shelving, so as to give a sufficient current to surface water, without their being difficult to cultivate. Steep-lying lands are not only troublesome and expensive, under the operations of tillage, but in carrying on manures and getting off the produce. Lands lying with an easy descent, or on a gently billowy surface, may be worth more by many pounds an acre, purchase money, than others of the same intrinsic quality, hanging on a steep.'

Men of the law, who are frequently employed in the purchase of estates, may not relish their exclusion from the first part of the business; though the liberal members of the profession will readily subscribe to the justness of the succeeding remarks:

'Artifice and trick are what no man of good principles can practise. Though there may be "no friendship in trade," there is a candor and a degree of liberality, which even men of trade employ. Among the

the higher order of merchants in London, and doubtless in other commercial places, the principle of fair-dealing is singularly conspicuous. And among the superior class of lawyers, it is not unfrequently found. It is among half-honest men of business, and especially of the law, that we find subtilty and subterfuge, and what might be termed the legerdemain of business, carried on. And if a desired estate has unfortunately fallen into *such* hands, a superior degree of caution is necessary. There may, indeed, be cases, in which it may be proper to call in the assistance of those who are professionally on their guard against trick and artifice, to counteract the intentions, and frustrate the evil designs, of dishonest men.

'But, in ordinary cases, it would be equally wise and equally prudent, in a man of fortune, to employ the person whom he intends to draw up his marriage articles, to carry on the business of courtship, and close the bargain of love, as to employ him whom he intends to examine titles, and adjust the deed of conveyance, to carry on the business of purchasing an estate;—of whose value and uses he is professionally ignorant. The irresolution, want of decision, the consequent mistakes, and the necessary delays, that will always attend the negociations of men who are conscious of a want of knowledge in the subject they are employed to treat on, must ever tend to the disadvantage of their employers I have known so many instances of disadvantages arising from suffering mere men of the law to intermeddle in the purchases of lands, before the preliminaries of agreement have been adjusted, that no apology is due to the legal profession for these introductory observations.'

Though, however, Mr. M. disapproves the interference of lawyers in the previous measures of valuation, he enforces the necessity of their assistance in examining titles and drawing up the contract; observing that 'an upright conveyancer is one of the most useful and honourable characters in civilized society.' Before he dismisses the subject of deeds, he adverts to a matter of the greatest importance, viz. *the preservation of titles;* which, excepting in two counties, is strangely neglected. The hint is not new, but it should be repeated till it engages the serious attention of Parliament, which it certainly ought to receive without loss of time:

'In Scotland, deeds of conveyance, and other deeds, are *registered*, in one magnificent building, whose internal economy is as admirably adapted to its design, as its outward form is beautiful. And, in England, there are two counties (Yorkshire and Middlesex) which are termed *register counties;* in which abstracts of deeds are preserved; and so arranged as to be readily referred to. Hence, in cases where the original deeds are destroyed, or lost, these registered abstracts are sufficient evidences of their having existed, and capable of securing the titles of estates to their rightful owners; and are moreover valuable, in preventing fraudulent practices; particularly respecting mortgages. Nevertheless, the other counties of England remain, from reign to reign, destitute of these advantages.

'Without blaming the supineness of the past, or saying any thing of the measures of the present times, let us look forward to the future, —and hope that a patriot administration,—that men who shall have the permanent good of the country in view, and a regard for its welfare after their ministry shall be ended, will extend this partial benefit to the kingdom at large.

'After the advantages of an universal register of landed property have been experienced a more summary and less intricate mode of transfer may be struck out. NATIONAL RECORDS, analogous to the court rolls of manors, may, for small properties at least, be found eligible. And TRANSFER OFFICES of *real*, as of *ideal*, property may be established.'

Under the head of *Improvement*, the author particularizes the reclaiming of watery lands,—appropriating commonable lands, —consolidating detached property,—laying out estates,—laying out farm lands,—laying out individual farms,—improving farm lands, by skreen plantations, by inclosing open grounds, by guarding river banks, and by watering grass and arable lands, by well-constructed homestalls, by good roads, &c.—improving woodlands,—improving waters,—and improving mines and quarries.

To that useful department of rural improvement, *Draining*, Mr. M. has sedulously devoted himself; and his details are not less scientific than applicable to practice. A series of woodcuts illustrate this judicious agriculturist's observations.

Discordant opinions having been advanced on the question respecting the most eligible sizes of farms, considered as a branch of political economy, Mr. Marshall's statement merits transcription; since, without declamation, it affords that aspect of the subject which is conformable to good sense and enlightened experience:

'One party asserts that all farms should be *large*, the other that all farms should be *small*. The first is chiefly composed of men of public spirit, who have turned their attentions to agriculture; and, having perceived that farms of magnitude, carried on by men of judgment, spirit, and capital, abound in corn and cattle of the highest qualities, conclude, without examining further into the subject, that all farms ought to be large. The other party, coming forward with equal pretensions for the public good, consists of minor gentlemen, the clergy and other professional men, tradesmen, and others in middle life, who live in towns; and, finding the prices of poultry and eggs and other good things greatly enhanced of late years, imagine that the modern enlargement of farms must be the cause; and call out loudly for a division of large farms: in order, it may be fairly inferred, that articles of luxury may become plentiful:—not regarding, or perhaps not knowing, what an expenditure of poor men's food is occasioned by the rearing and fatting of poultry. The same barley or other grain which has been used in rearing and fatting a foul, to supply one dish

of

of an epicure's dinner, would have furnished a laborer's cupboard with bread, for several days.

'But admitting, what is obvious, that farms of magnitude, cultivated by wealthy and skilful men, furnish the markets with a greater proportion of the common necessaries of life, than small ones in the hands of poverty and ignorance. it is but common prudence to examine into the effects which would follow a general enlargement of farms, to be managed by wealthy men; and to conceive how the markets would be supplied, under such a regulation, before it be carried into effect.

'If, at present (1801) when the country contains farms of all magnitudes, and cultivators of every description, there is a general cry against farmers, for keeping back their corn from market, what evil and outrage might not be expected, were all the lands of the kingdom in the hands of the wealthy? If the prices of grain after harvest should not meet their expectations, they would, in consequence, defer to thrash out more than for their own uses. And although they might have cause of repentance, the ensuing summer, this would not relieve the distresses of the famished poor, in the mean time.

'On the contrary, were all the farm lands of the country, in the hands of the needy, the reverse would be the consequence. Presently after harvest, the produce would be hurried to market, too fast for the consumption; and the surplus would necessarily fall into the hands of dealers; who, beside reserving, on all occasions, an allowable profit, would have it in their power to fix their own prices, during the summer months.

'Either of these extremes would be productive of serious evil. What the community require, with respect to farm produce, is to have the markets regularly supplied, by the *growers*,—the immediate producers,—whether of vegetable or of animal food; without its passing through the hands of middle men —*unnecessarily*.

'Hence it is evident, that to obtain a regular supply of the corn market, by the growers themselves, throughout the year, cultivators of different descriptions are requisite:—needy men, who want an immediate supply of money, after harvest, to pay servants wages and michaelmas rents: men without affluence, who thrash out their corn in the winter months: and opulent, purse-proud, speculative men, to supply the markets, during summer and early autumn. And this most desirable order of things the country happily enjoys, at present, —in a considerable degree.

'For, in a general view of the country, in this point, no great alterations are required; though, examined in detail, it admits of some improvement, in this respect. There are districts which abound too much in small farms, others in large ones; and some in farms much too large for accurate management.

'If we view this subject in the light of good government, and the permanent welfare of the country, a similar gradation in the sizes of farms appears to conform with right reason. The tenantry of a country may be said to occupy the wide space in society, which intervenes between laborers and men of landed property; and, surely, they ought to form a regular chain between them. But make the farms of the country either uniformly large, or uniformly small, a

number of links would be wanting. In the former case, particularly, a wide breach or chasm would be formed,—a void space,—between a numerous peasantry and their petty lords: a state of civilized society, this, which has no foundation, I believe, either in reason or sound politics:—which, I conceive, require a regular gradation from the peasant to the prince, and from the highest to the lowest in society; such a one as we fortunately find, in this country, at present.

'Lastly, viewing this subject in a moral light, the present order of things appears to be nearly right. If farms were either uniformly large, or uniformly small, industry, frugality and emulation (the sinews and nerves of society) would, among the lower classes in agriculture, lose their stimulus. If a farm servant, or a laborer, saved a few pounds, or had fifty or a hundred pounds left him, he *could not* employ them in his own line of life. He would either dissipate them, live on them as an idler, or carry them into some other line of business. Whereas, at present, at least in districts in which farms of the smaller sizes still abound, there are many instances of servants, of the lowest order, rising to affluence, merely by the help of their own industry, frugality, and a natural spirit of emulation,—cherished and led on, by the gradation of farms.'

If Mr. Marshall's remark be just, farms ought not to be allowed by landlords to exceed a certain magnitude:

'Seeing the weight of care and forethought which every sufficient husbandman has to sustain, we may venture, I think, to conclude that there are few men who have attention and activity enough to manage, *politically*, more than five hundred acres of land, in a state of mixed cultivation, and worth, according to the present rental value of lands, five hundred pounds, a year; even though they lie compactly round one central farmery.'

The advice for the improvement of the atmosphere on bleakly exposed lands, by skreen plantations and tall fences, is excellent: but the opinion which is given to enforce it, that 'living trees communicate a degree of actual warmth to the air which envelopes them, and that there is a warmth proceeding from vegetable life,' we do not regard as correct. The effect of skreen plantations in ameliorating the atmosphere appears to us to result from their breaking the current of air, and from the retention of the warm air occasioned by the reflection of the sun on the region in which it is generated.

'A long section is occupied on the art of planning, forming, and repairing roads; which we must pass over, though we cannot help adverting to one remark on the stupidity of surveyors: who, in laying out public roads, seem to forget that frequently the line is not lengthened by carrying the traveller round a hill instead of forcing him over it; and that, by winding the road in a gentle curve, the eye is pleased, while it never can be gratified by the monotonous effect of one continued straight line.

While Mr. M. reckons the improvement of Markets among the means of benefiting neighbouring estates, he enters his protest against Manufactories, being fearful of their baneful effects on Agriculture:

'A populous manufactory, even while it flourishes, operates mischievously, in an agricultural district: - by propagating habits of extravagance and immorality among the lower order of tenantry; as well as by rendering farm laborers and servants dissatisfied with their condition in life. And the more it flourishes, and the higher wages it pays, the more mischievous it becomes in this respect. Moreover, as has been observed, lands bear a rental value in proportion to the rate of living, in the district in which they lie; so that while a temporary advantage is reaped by an encreased price of market produce, the foundation of a permanent disadvantage is laid. And whenever the manufactory declines, the lands of its neighbourhood have not only its vices and extravagance entailed upon them, but, as has been shown, have the vicious, extravagant, helpless manufacturers themselves, to maintain.

'This accumulation of evils, however, belongs particularly to *manufactories* (emphatically so called)—to that description of manufacture, which draws numbers together in one place;—where diseases of the body and the mind are jointly propagated; and where no other means of support is taught than that of some particular branch, or branchlet, of manufacture.

'It would be well for the next generation, if the political florists of the present would confine their forcing houses to great towns, or their immediate environs; and not defile with their pestilential effluvia, as they have lately done, the purer air of the country; where robustness of constitution has heretofore been reared; and where industry, frugality, and simplicity of manners, were wont to dwell.'—

'There are manufactures, it is true, which are necessary to the *present inordinate state* of commerce, yet which cannot be jointly carried on with agriculture. But let it be the endeavour of that class of the community who have a radical interest in the lasting welfare of the British nation, to confine the manufactories of exotic materials to commercial places: in order that when the bubbles of an over fermented commerce burst, their subsiding feculencies may mingle with its other dregs, and pass away with the least possible injury to the future condition of the country.'

At the end of the second division of this treatise, some practical remarks are to be found on Executing the Improvements of Farm Lands; in which this agricultural Lecturer advises large proprietors, instead of attempting to rival the meanest of their tenants in farming for their own pecuniary profit, (which they rarely if ever obtain,) to direct their views in agriculture professedly and effectually towards the pecuniary advantages of their tenants; and, instead of boasting of the price of a bullock or the produce of a field, to place their pride in the flourishing condition

dition of their estates at large, and in the value of the improvements which they have been the happy means of diffusing among their tenantry. The force of this liberal and judicious council will be felt and duly appreciated by every real gentleman. Mr. Marshall is no friend to Water Mills: but he is still less partial to Mining, and makes every effort to put Land Owners on their guard against this species of gambling.

The third and last grand division, respecting the *Management* of Landed Estates, treats of the Executive Establishment, —of the General Principles of Business,—of letting Farms,—of the choice and proper treatment of Tenants,—of receiving rents,—and of keeping and auditing accounts. It will not be expected of us to recite the several minutiæ which these sections include: but Mr. M.'s observations on the proper treatment of tenants are so well founded on the basis of morality and sound policy, that we shall finish our extracts with them:

'It is not in matters of good faith, alone, that a superintendant ought to set an example to the tenants under his care He should endeavour to liberalize their minds, by good offices and acts of kindness. There are numberless small favors which he can bestow upon them, without loss, and many with eventual advantage, to the estate. A spirited improving tenant should be refused nothing that he can reasonably ask,—should have favors voluntarily conferred upon him: not merely as a reward for the services which he, individually, is rendering the estate; but to induce its other tenants to follow his example; and to make known to the whole, that their conduct is observed, and distinctions made between good and bad managers.

'But here, again, we must stop, to view the reverse of this principle of treatment. In every part of the kingdom, we see the superintendants of estates obstinately refusing the most reasonable requests, by which not the tenant only, but the estate, would be materially benefited; stupidly thwarting the good intentions of the best tenants upon it; ignorantly quarrelling with them about the merest trifles: making no distinctions between those who are improving the estate, and those who are running it to ruin: or, perhaps, encouraging the latter, and oppressing the former.

'The consequences need not he traced. Tenants who are able to improve are also able to impoverish; and, when disgusted by improper treatment, will ransack their lands, and take the first opportunity of moving to an estate under more rational management. Thus every part of an ill managed estate tends toward ruin. And, in the course of time, none but slovens, and adventurers who want a temporary residence, are to be found upon it.

'Estates, like men, have their good or bad characters. No skilful farmer, who has a capital to lose, will take up his residence on an estate of known bad character. On the contrary, when once an estate has acquired the character of good faith, and proper treatment of its tenantry, men of money and spirit will ever be anxious there to gain a footing.

'Beside,

'Beside, the character of an estate will ever involve that of its possessor. And, setting income at nought, it surely behoves a man of property to pay some attention to the character of his estates. For what can well add more to the permanent respectability of a family of rank and fortune, than having its estates occupied by a wealthy and respectable tenantry?

'In a state of civilized society and property, one of the great arts of life is to teach character and interest to go hand in hand; and on ordinary occasions, to endeavour to turn every incident, as it fortuitously occurs, to their mutual advantage. If a tenant of capital and an improving spirit be found upon an estate, give him due encouragement, for the purposes already explained. On the contrary, if another is found to possess refractory habits, to swerve from his engagements, or to injure the lands in his occupation, it is but common prudence to take the first legal and fair opportunity of dismissing him, —and of supplying his place with another, who is better qualified to fill it: not more with a view of rescuing his particular farm from further injury, and of making an example of him, in terror to others of similar habits,—than to preserve and heighten the character of the estate.'

In the Appendices, observations are made on Harvesting Woodland Produce, and on the Management of Demesne Land; and the whole concludes with a repetition of proposals for a Rural Institute, a scheme which Mr. M. is known to be very solicitous of carrying into effect, but which the public appears not desirous of adopting.

This production may be considered as a general arrangement and summing-up of the author's remarks and observations in his former publications; to which references are made at the end of each section.

The quarto volume, to which we have hitherto directed our attention, being intended 'to convey to *Men of Fortune*, every requisite information relative, not only to the business which belongs to Landed Property, but to the general concerns of Proprietors;' Mr. Marshall has been induced, in the abstract in octavo, to consult the convenience of *professed Men of business*, and presents them with 'an *Office Book*, in which the various subjects of Estate Agency may be studied, and referred to, as occasions shall require.' In this lesser work, the young student of rural affairs is exhorted not to shrink from any part of the task which is here prescribed, but to consider that superior excellence in his department depends on rigid method and an attention to *minutiæ*. Mr. M. observes that he does not so much fear that he has been too minute, as that he may possibly have omitted some Essentials of Practice.

At the conclusion of this summary, Mr. Marshall has addressed, like a rural bishop, a solemn *Charge to a Farm Manager*;

which we should gladly quote, were it not too long for insertion. If the managers of farms would attend to these rules, they could not fail of being respected, and of giving satisfaction to their employers.

Mo-y.

ART. VI. *Philosophical Transactions of the Royal Society of London*, for the Year 1805. Part II. 4to. 10s. 6d. sewed. Nicol.

ASTRONOMY, PHILOSOPHY, &c.

ON the Direction and Velocity of the Motion of the Sun, and Solar System. By William Herschell, LL.D. F.R.S.—It has been laid down as a rule in philosophy, to admit the fewest possible causes; and of the several modes of the explanation of phænomena, to adopt that which is the simplest. The maxim, when properly exemplified into meaning, is a good one; and philosophers, in their discoveries, have been guided and actuated by its spirit. Of the proper motions of stars, no satisfactory explanation has yet, we believe, appeared; they may be either *real* or *apparent*. If the supposition of the motion of the solar system could account for these proper motions,—that is, if these proper motions could be shewn to be merely parallactic,—would not this supposition be more simple, more natural, and more deserving of philosophic reception, than the hypothesis which attributes real motions to the stars? We think that it would; and we should esteem Dr. Herschell as having rendered essential service to science, if, by assigning a direction and a velocity to the solar motion, he afforded an easy explanation of the phænomena of the proper motions of the fixed stars.

If, however, we follow the guide of mere Analogy, we ought, when we attribute motion to the solar system, to attribute motion also to fixed stars; on the grounds of that magnificent hypothesis, according to the spirit of which the sun is a fixed star, and fixed stars are so many suns: but, if proper motion be attributed to the fixed stars and to the sun, Dr. H.'s undertaking, if not hopeless, must be of immense labour. The design which we mean is that of ascertaining a point in the heavens, toward which the solar motion is directed; and we cannot think that the present paper has in any degree settled that investigation. The author determines three or four points; and if the solar motion be directed to the latter, the proper motions of certain fixed stars will be much less than they would be if the solar motion were directed to any other point. This argument proceeds on the hypothesis that the solar velocity is of a certain quantity, and that the apparent motions

motions of the fixed stars are compounded of *real* and of *parallactic* motions. Is any thing satisfactory made out by this doctrine? We understand, on the *ground of simplicity*, why it is desirable to resolve all proper motions into such as are parallactic, the stars being quiescent and the sun in motion: but, if we once admit a real motion to the stars, we do not see why it is desirable to render their proper motions as small as possible: we do not therefore perceive why we ought to 'give the preference to that direction of the motion of the sun which will take away more real motion than any other.'—It may be necessary to state Dr. H.'s method of determining the Apex, towards which the solar motion is directed:

'To return to the before mentioned intersections of the arches, in which the proper motions of the stars are performed, I shall begin by proving that when the proper motions of two stars are given, an apex may be found, to which, if the sun be supposed to move with a certain velocity, the two given motions may then be resolved into apparent changes, arising from sidereal parallax, the stars remaining perfectly at rest.

'Let the stars be Arcturus and Sirius, and their annual proper motions as given in the Astronomer Royal's Tables.

'When the annual proper motion of Arcturus, which is—1″,26 in right ascension, and + 1″,72 in north polar distance, is reduced by a composition of motions to a single one, it will be in a direction which makes an angle of 55° 29′ 42″ south-preceding with the parallel of Arcturus, and of a velocity so as to describe annually 2″, 08718 of a great circle.

'The annual proper motion of Sirius,—0″,42 in right ascension, and + 1″,04 in north polar distance, by the same method of composition, becomes a motion of 1″,11528, in a direction which maks an angle of 68° 49′ 41″ south preceding with the parallel of Sirius.

'By calculation, the arches in which these two stars move, when continued, will meet in what I have called their parallactic center, whose right ascension is 75° 39′ 50″, and south polar distance is 36° 41′ 34″. The opposite of this, or right ascension, 255° 39′ 50″, and north polar distance 36° 41′ 34″, is what we are to assume for the required apex of the solar motion.

'When a star is situated at a certain distance from the sun, which we shall call 1; and 90° from the apex of the solar motion, its parallactic motion will be a maximum. Let us now suppose the velocity of the sun to be such that its motion, to a person situated on this star, would appear to describe annually an arch of 2″,84825, or, which is the same thing, that the star would appear to us, from the effect of parallax, to move over the above mentioned arch in the same time.

'To apply this to Arcturus, we find by calculation that its distance from the apex of the solar motion is 47° 7′ 6″; its parallactic motion therefore, which is as the sine of that distance, will be 2″,08718; and this, as has been shown, is the apparent motion which observation has established as the proper motion of Arcturus.

'In

'In the next place, if we admit Sirius to be a very large star situated at the distance 1,6809 from us, and compute its elongation from the apex of the solar motion, we shall find it 138° 50′ 14″,5. With these two data we calculate that its parallactic motion will be $\frac{\varphi . S.}{r . d} = sp = 1''{,}11528$; and this also agrees with the apparent motion which has been ascertained by observation as the proper motion of Sirius.'

On this passage, we must remark that the assumptions of a certain quantity for the sun's motion, and of fixed stars being situated from the sun at distances *having a determinate ratio* to each other, are very strange, and (especially the latter) unwarrantable. Are not such assumptions new in Astronomy? But, admitting this apex to be determined; if, as Dr. H. afterward supposes, we take a third star, two new apices must be formed: if we take more and more stars, the apices will continue to increase; and if a few stars be taken, a point may perhaps be approximated, at which the motions will become more parallactic than at any other: but this point may not necessarily be that towards which the solar motion is directed, since its determination was effected for this object, that the proper motions should be as small as possible, and since its determination depends on only a few stars.

The perusal of this paper has not afforded us much mental satisfaction: it enters largely into hypothesis and conjecture, and arrives at no conclusion: where, then, is the reward for forcing our way along the intricate paths of abstruse investigation?

Observations on the singular Figure of the Planet Saturn. By the Same.—At the commencement of this memoir, Dr. H. remarks that

'There is not perhaps another object in the heavens that presents us with such a variety of extraordinary phenomena as the planet Saturn: a magnificent globe, encompassed by a stupendous double ring: attended by seven satellites; ornamented with equatorial belts: compressed at the poles: turning upon its axis: mutually eclipsing its ring and satellites, and eclipsed by them: the most distant of the rings also turning upon its axis, and the same taking place with the farthest of the satellites: all the parts of the system of Saturn occasionally reflecting light to each other: the rings and moons illuminating the nights of the Saturnian: the globe and satellites enlightening the dark parts of the rings: and the planet and rings throwing back the sun's beams upon the moons, when they are deprived of them at the time of their conjunctions.'

Many curious characteristic circumstances are here enumerated: but, giving faith to the present paper, the catalogue is

is not complete. There is a peculiarity in the figure of Saturn which distinguishes it from all other planets.

The arguments have been an hundred times stated, by which Newton was induced to infer the spheroidal figure of the earth. From the velocity of rotation, the parts of the globe must have a tendency to recede from the axis of rotation; and those parts must have the greatest tendency which have the greatest velocity, since in equal distances the attraction towards the centre is the same. Hence the parts situated in the equator must bulge out, or be more protuberant than other parts any where situated between the poles and equator.

The degree of oblateness must no doubt depend, in some sort, on the tenacity, cohesion, &c. of the particles of the revolving spheroid: but, *cæteris paribus*, the oblateness will be the greater, the less is the period of rotation. The diurnal rotation is very small, and hence a protuberance of matter at the equator is supposed. This inference, we believe, has been made by the first of modern physical Astronomers, M. Laplace: yet it must lose part of its truth and justness, if the result of Dr. Herschell's observations be admitted.

As early as the year 1776, Dr. H. discovered that the body of Saturn was not exactly round; and that the polar diameter was less than the equatorial: but the peculiarity in its figure was not ascertained by him till 1805. That peculiarity consists in this, that the greatest curvature is at latitude 44°, and that the greatest diameter belongs to this point.

Dr. H.'s observations are noted according to his custom in a journal style: he appears not to have depended on the accuracy of one telescope only, but to have used many; and he examined Jupiter on the same night in which he viewed the peculiarity in Saturn's figure. He gives three diameters of Saturn in proportional numbers: the polar, equatorial, and the diameter belonging to latitude 43° 20′, which are 32, 35, 36. A plate also is added, representing Saturn's figure; which we compared with another figure given by the same indefatigable astronomer in the Transactions for 1792; and we could not, on the comparison, forbear exclaiming, "*Multum abludit Imago!*" It seems rather strange to us that, if this last representation be correct, Saturn's peculiarity of shape should not have been before remarked: it seems also extraordinary that this peculiarity should not be discernible in telescopes of moderate excellence: yet to what observer in Great Britain, excepting to Dr. H., does not Saturn appear round?

At the conclusion of his paper, Dr. Herschell says: 'The foregoing observations of the figure of the body of Saturn will lead to some intricate researches, by which the quantity of matter in the

the ring, and its solidity, may be in some measure ascertained. They also afford a new instance of the effect of gravitation on the figure of planets; for in the case of Saturn, we shall have to consider the opposite influence of two centripetal and two centrifugal forces: the rotation of both the ring and planet having been ascertained in some of my former Papers.'

A sentence in this passage sounds to us like a dark and doubtful oracle: '*a new instance of the Effect of Gravitation on the Figure of Planets.*' Does the author mean to insinuate that the observed peculiarity in Saturn's form is an obvious consequence from the attraction of the ring? We certainly are unable to discern why the attraction of the ring, combined with the rotatory motion, causes the greatest curvature to be at a latitude of 43°. Distrusting our own discernment, we have searched for light in the *Mécanique céleste* of Laplace, but without success. We hope that this great Mathematician will soon turn his attention to this subject, and reduce under the laws of Newton's system this curions phænomenon and seeming anomaly.

Concerning the Difference in the Magnetic Needle, on board the Investigator, arising from an Alteration in the Direction of the Ship's Head. By Matthew Flinders, Esq., Commander of his Majesty's Ship Investigator.—We believe that the variation mentioned in this memoir has never before been noticed. As it is certainly curions, and must occasion (we think) much perplexity in practice, we deem it proper to state the fact in the author's own words:

'Whilst surveying along the south coast of New Holland, in 1801 and 1802, I observed a considerable difference in the direction of the magnetic needle, when there was no other apparent cause for it than that of the ship's head being in a different direction. This occasioned much perplexity in laying down the bearings, and in allowing a proper variation upon them, and put me under the necessity of endeavouring to find out some method of correcting or allowing for these differences; for unless this could be done, many errors must unavoidably get admission into the chart. I first removed two guns into the hold, which had stood near the compasses, and afterwards fixed the surveying compass exactly a-midships upon the binnacle, for at first it was occasionally shifted to the weather side as the ship went about; but neither of these two arrangements produced any material effect in remedying the disagreements.'

When the ship's head was either north or south, no variation or difference was observed: when it was turned to the west, the difference was easterly, and *vice versâ*. Captain Flinders offers some theoretical explanation, but it is not very convincing; the fact, however, deserves the attention of navigators.

so far R.W. *Abstract*

Abstract of Observations on a diurnal Variation of the Barometer between the Tropics. By J. Horsburgh, Esq.—This paper gives an account of a singular affection of the barometer, which occurs in the tropical regions, and which will be best understood from the author's own words:

'It was found that in settled weather in the Indian seas, from 8 AM to noon, the mercury in the barometer was generally stationary, and at the point of greatest elevation; after noon it began to fall, and continued falling till 4 afternoon, at which time it arrived at the lowest point of depression. From IV or V PM the mercury rose again, and continued rising till about IX or X PM. at which time it had again acquired its greatest point of elevation, and continued stationary nearly till midnight; after which it began to fall, till at IV AM it was again as low as it had been at IV afternoon preceding; but from this time it rose till 7 or 8 o'clock, when it reached the highest point of elevation, and continued stationary till noon.'

This motion, which Mr. H. calls equatropical, had been observed by other gentlemen resident in the East Indies: but Mr. Horsburgh was the first who discovered that the occurrence took place only at sea. He had an opportunity of verifying this fact in several instances; and he uniformly found the diurnal variations to become altogether or nearly imperceptible while on shore, but they were immediately resumed on quitting the land. The motion was occasionally interrupted by changes of weather, but, for the most part, proceeded with great regularity. Mr. H. does not attempt to assign any cause for the phænomenon.

Medicine, Chemistry, Natural History, &c.

The Physiology of the Stapes, one of the Bones of the Organ of Hearing, deduced from a comparative View of its Structure and Uses in different Animals. By Anthony Carlisle, Esq. F.R.S.—The science of optics has been materially advanced by attending to the minute anatomy of the eye; and in like manner, it is not unreasonable to expect that similar investigations pursued with respect to the ear may illustrate the doctrine of acoustics, and increase our knowlege of the respective uses of the parts of that complicated organ. With this view, Mr. Carlisle has devoted himself to an examination of the stapes, one of those minute bodies which compose the chain of ossicles, situated in the internal part of the ear. He begins with a minute description of its external figure, its shape and size, its position relatively to the neighbouring parts, and the manner in which it is connected with them. The muscle of the stapes and its mode of action are afterward described; and it is remarked 'that all the muscles of the ossicula auditûs act nearly

at right angles, or in straight lines, contrary to the ordinary course of muscular application, by which their forces are comparatively augmented.' Mr. Carlisle offers some interesting observations on the comparative anatomy of the part. Fish have nothing corresponding with the ossicles as they exist in man; birds and the amphibia have one bone only, which is called the columella, reaching from the tympanum to the *fenestra vestibuli*. Mr. C. has discovered a remarkable peculiarity in the structure of these organs in the guinea pig and the marmot; and he has observed that the two species of ornithorhynchi are furnished with *collumellæ*, thus forming 'an additional point of similarity between these strange quadrupeds and birds.'

From considering the structure of the stapes, and the corresponding parts in other animals, it seems probable that its principal use is to tighten the different parts of the ear, so as to fit them for receiving the impressions of sound; which it does by pressing on the fluid contained in the labyrinth, so as to distend the membrane closing the *fenestra cochleæ*. The author conceives that the effect produced by the ossicles is merely that of giving a greater or less degree of tension to the parts of the ear, and that there is no specific action for different kinds of sounds. The muscles are all involuntary, and are affected only by the peculiar stimulus of sound.

Mr. C. found by experiment that, when the *meatus externus* was half filled with warm water, a sound was still produced by continuing to drop the fluid into the ear; whence he concludes that the impression must have been conveyed to the *fenestra cochleæ*, immediately across the cavity of the tympanum, without going along the small bones, since the vibrations of the tympanum must have been destroyed by the pressure of the water. This inference is, we apprehend, scarcely admissible, since several circumstances would lead us to suppose that water conveys the vibrations of sound at least as completely as air.—The paper is accompanied by accurate figures of the *stapides* and *columellæ* of several different animals.

On an artificial Substance which possesses the principal characteristic Properties of Tannin. By Charles Hatchett, Esq., F.R.S. —Mr. Hatchett was led to the curious discovery which forms the principal subject of this paper, by observing the effect of the nitric acid on bitumens; when he found that two separate products were obtained, a dark brown solution, and a yellow mass, similar to the substance formed by the action of the acid on resinous bodies. He imagined that the brown solution contained the carbonaceous part of the bitumen, and this idea induced

duced him to observe the operation of the nitric acid, first on pit coal, and afterward on charcoal. He formed solutions of these substances; and, by gradual evaporation, residua were left, which, both in their external appearance and in their chemical characters, closely resembled tannin. Among other properties, they possessed the astringent flavor, they precipitated jelly from its solution in water, and the precipitates were found to be insoluble.—Mr. Hatchett afterward discovered that the same substance could be procured by the action of the nitric acid on animal coal, although the effect was more slowly accomplished. The formation of this artificial tannin evidently depended on the action of the acid on the charcoal; and the more pure this substance was, the more readily was the tannin produced.

Mr. H. next enters on some speculations concerning the manner in which charcoal is *naturally* formed. He has attempted to imitate the process by the employment of the sulphuric acid; and although his experiments are still incomplete, they have, to a certain extent, been successful. If sulphuric acid be permitted to act on turpentine for a sufficient length of time, it is converted into a black, coaly substance; and the longer the action continues, the more completely is this conversion effected. The operation is supposed to depend on a portion of the hydrogen and carbon of the turpentine abstracting oxygen from the acid, and converting it into the sulphureous acid. The coaly matter thus formed, when treated with nitric acid, produced tannin in the same way in which pit coal had been found to create it.—The facts mentioned in this paper are new and interesting; and they are related with that correct simplicity which characterizes the writings of this ingenious chemist. (See a supplementary Paper, p. 389.)

The Case of a full grown Woman, in whom the Ovaria were deficient. By Mr. Charles Pears.—The case here related had other peculiarities besides the defect in the ovaria. The female in question had considerable debility in the stomach, and torpor of the alimentary canal; she ceased to grow when 10 years old, and her stature never exceeded $4\frac{1}{2}$ feet; and she never exhibited any marks of puberty. She was subject to complaints of the chest, and one of these attacks carried her off in her 29th year. On examination after death, the uterus was found without disease, but of extremely small bulk; and 'the ovaria were so indistinct, as rather to shew the rudiments which ought to have formed them, than any part of their natural structure.' To this imperfect state of the ovaria, the author ascribes the defective growth of the uterus, and probably with some jus-

tice: but it must be remarked that the whole system manifested a degree of inaction which could scarcely be attributed to this cause.

A Description of Malformation in the Heart of an Infant. By Mr. Hugh Chudleigh Standent.—This paper contains an instance of a mal-conformation of the heart, which prevented the blood from being acted on by the air, and gave the skin a blue or purple colour. The subject lived only 10 days: but, during that period, the respiration, temperature, and muscular action are said not to have been affected; the cause of its death is not stated. All the viscera were found to be in a natural condition, except the heart; which organ presented very unusual appearances, since it had only one auricle and one ventricle, the pulmonary artery was wanting, and its place was supplied by a branch sent off from the aorta. It appears, therefore, that the organization of this heart was nearly similar to that of the amphibia.

On a Method of analizing Stones containing fixed Alkali, by means of the Boracic Acid. By Humphrey Davy, Esq., F.R.S.—We are here informed that Mr. Davy has found the boracic acid an useful agent in the analysis of those minerals which contain a quantity of fixed alkali. At the heat of ignition, the acid possesses such an affinity for the different earths, as to bring them into a state of solution; while the compounds which it forms are easily decomposed by the mineral acids.

On the Reproduction of Buds. By Thomas Andrew Knight, Esq., F.R.S.—If the buds of a plant be destroyed during the early part of the spring, they will generally be reproduced; and Mr. Knight here proposes to inquire whence these new buds are derived. Some physiologists have supposed that they originate from the bark, and others from the medulla of the plant: but he attempts to controvert both these positions. With respect to the first, he observed that buds were formed from the inner part of the hollow stem of the *crambe maritima*, and also from the substance of the lobe of the potatoe. In order to prove that the buds do not arise from the *medulla*, Mr. Knight removed the radical leaves from some seedling plants; and, exposing a part of the stem to the air, he remarked, after some time, that a number of buds proceeded from it: he also found the same event to take place from the roots and trunks of older trees; in neither of which instances did it appear that the buds could have any connection with the *medulla*. We confess, however, that the arguments against the *medulla* being the source of the buds, though plausible, do not appear so decisive

cisive as those which respect the bark. Mr. Knight's own idea on the subject is, that the reproduced buds spring from the lateral orifices of the alburnous tubes; a supposition which we certainly consider as the most probable of any that have been offered on the subject.

Some Account of two Mummies of the Egyptian Ibis, one of which was in a remarkably perfect State. By John Pearson, Esq., F.R.S.—The ibis is known to have been one of those animals which the Egyptians were in the habit of converting into mummies. Several of these preparations have been brought into Europe, and examined, but they are generally found in an imperfect and decayed state. Mr. Pearson, however, obtained possession of one which was remarkably entire; and which was procured from the catacombs of Thebes, and must probably have lain there for upwards of 3000 years. The bird was completely encrusted with a bituminous matter, and was swathed in linen, saturated with the same substance. On removing these coverings, the animal was found very perfect, even the feathers not being much altered from their natural appearance; a circumstance which proves that they had never been exposed to any great degree of heat in the process of embalming.

On the magnetic Attraction of Oxides of Iron. By Timothy Lane, Esq., F.R.S.—In our review of the last volume of the Phil. Trans., we gave an account of Mr. Hatchett's valuable experiments on the magnetical properties of the sulphuret of iron; and Mr. Lane, who had before turned his attention to the subject, was induced by them to inquire how far the pure oxids of iron had any magnetical power. The result was that they did not exhibit any such indication, when perfectly free from inflammable matter: but, on being united to it, even in a very small quantity, they became magnetical. The quantity of inflammable matter that produced this change was very minute. When the oxid was placed in the focus of a burning lens, it was rendered magnetical merely by being united to the small quantity of dust that was floating in the atmosphere; and it was found that a single grain of camphor dissolved in alcohol, when heated with 100 grains of the oxid, rendered all the particles magnetic. As far as we learn from this paper, every inflammable substance is capable of imparting this property to the oxids of iron.

Additional Experiments on an artificial Substance, which possesses the principal characteristic Properties of Tannin. By C. Hatchett, Esq. (see p. 386.)—Mr. Hatchett here gives a farther

account of his interesting experiments on the artificial tannin. Contrary to what takes place with natural tannin, he found that it was not affected in its properties by the action of nitric acid; whereas this fluid, when added to galls, sumach, and other bodies of that kind, entirely destroys their tanning property. When the artificial tan was exposed to a strong heat in close vessels, it appeared to be resolved into the ammoniacal and the carbonic acid gases.—Hitherto, Mr. Hatchett had only procured this substance by digesting charcoal in some form in nitric acid: but he afterward found that it might be obtained from Indigo, Lac, Benzoin, and several others, by distilling the acid from them; and that a substance very similar to the artificial tan might be formed by digesting common resin, camphor, and some other similar bodies in sulphuric acid. With respect to the composition of this product, it appears that carbon is the principal ingredient, but that it also contains oxygen, hydrogen, and azot. In its formation, probably, water is decomposed, as well as nitric acid; from the former is derived the hydrogen, and from the latter the two other constituent parts.—This paper, and its predecessor on the same subject, we consider as by far the most valuable in the present volume.

On the Discovery of Palladium: with Observations on other Substances found with Platina. By Wm. Hyde Wollaston, M.D. Sec. R.S.—Crude platina has of late afforded a copious field for chemical discoveries. Several metals have been found in it, the existence of which is universally admitted; and we think that the paper before us goes far in substantiating the claims of palladium to be considered as a distinct metallic substance. Dr. Wollaston has also detected a number of very minute bodies, which, from their figure and mechanical properties, he supposes to be of the nature of hyacinths. With respect to palladium, he gives an account of the process by which he originally obtained it, and states at some length his reasons for considering it as a simple metal. He finds that it forms a triple salt, which is crystallizable with muriatic acid and potash; a circumstance which he regards as decisive in favour of his opinion, since he knows of 'no instance in chemistry of a distinct crystallized salt, containing more than two bases combined with one acid.' He farther observes that, after having subjected palladium to the action of different menstrua, combined it with different metals, and precipitated it by various re-agents, he always obtained a substance possessing the same properties.—We confess that his reasoning appears to us extremely plausible, if not absolutely convincing; and we should probably have no remaining hesitation on the subject, could we divest our minds of the

the impression produced by the singular manner in which the metal was first announced to the world.

Dr. Wollaston has found that the prussiat of mercury completely precipitates palladium from the solution of crude platina; and he has also noticed the singular fact that no nitrous gas is disengaged when the metal is dissolved in nitric acid: a fact which we could scarcely credit, if it rested on less respectable authority.—The paper concludes with some experiments on the powers of palladium in conducting heat, and on the degrees of its expansibility at different temperatures.

Experiments on a Mineral Substance formerly supposed to be Zeolite; with some Remarks on two Species of Uran-glimmer. By the Rev. William Gregor.—In reviewing the former part of this volume, we noticed an analysis by Mr. Davy of a mineral from Barnstaple, which had been supposed to be a zeolite. It was found, however, to possess very different properties from that body; consisting principally of alumina, united to a fluid which was supposed to be water. In the present paper, Mr. Gregor (well known for his talents as an analyzer,) has undertaken the examination of what appears to be nearly a similar substance, obtained from a mine in Cornwall. He begins by an account of its physical characters, and the effects of different re-agents on it. It does not possess the peculiar property, from which the zeolite derives its name, of frothing when exposed to heat, but by this process it loses from 25 to 30 per cent. of its weight.—The analysis seems to have been conducted with considerable accuracy; and the result is that 100 parts of the mineral contain alumina 58, silica 6, a minute quantity of lime, and volatile matter 30 parts. Mr. Gregor supposes the silica and lime to be essential ingredients, since he always found them, even in the purest specimens of the mineral.—He afterward made some experiments on the volatile matter, but without being able accurately to determine its nature; it appears to be water slightly acidulated. The account given in this paper, on the whole, coincides with the analysis of Mr. Davy; who, however, imagined the alumina to exist in a greater proportion, and considered the silica and lime as only accidental impurities.

An Index to the volume, Lists, &c. are inserted, as usual.

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See bottom of p. 384.

Bos.

ART. VII. *The History and Antiquities of the County of Leicester.* By John Nichols, F.S.A. Edinburgh and Perth. Vol. III. Part 2. Containing West Goscote Hundred. Folio. pp. 745, with 89 folio Plates. 2l. 12s. 6d. small Paper; 3l. 13s. 6d. large Paper, Boards. Nichols, &c.

THE Hundred of East Goscote was the subject of the first part of this volume, which we noticed in M. R. Vol. xl. N.S. p. 68. We are now required to attend this indefatigable antiquary in his researches throughout the different parishes and subdivisions of the Hundred of *West* Goscote, in which his diligence and minuteness are as conspicuous as on any former occasion. To the common reader, the mass of these ponderous volumes must be uninteresting; yet here and there, like Oases in the African deserts, some attractive spots are to be discovered, on which the eye can repose with pleasure, and which recompense for the general dreariness of the journey. When it is considered of what materials the bulk of these mountains of literature is composed, they must be regarded as calculated rather for occasional consultation than for regular perusal. Monumental Inscriptions, family Pedigrees, Patents, Statutes, Deeds, Wills, parish Registers and Chartularies, Charters and confirmation Grants, Valuations, Disbursements, Lists, and other matter equally dry, occupy the major part of the volume: but some of these extracts are curious in so far as they illustrate the history of our country, and many of the biographical notices are amusing. As Mr. Nichols proceeds from parish to parish, he furnishes a short account of each, and describes the antient and present state of property. From contents so multifarious, it is not easy to satisfy ourselves in making selections: but we must not so entirely neglect the gratification of our readers as to dismiss such a work without some specimens of Mr. Nichols's industry, in reviving our acquaintance with things which oblivion had almost numbered as her own.

In the account of Ashby de la Zouch, which belonged to the great Lord Hastings, the history of the family of Hastings is given, with a copy of the Will of Katharine his wife, daughter of Richard Nevill, Earl of Shrewsbury, who died in the 19th year of the reign of Henry VII.; which exhibits a picture of attention in the nobility of those times to domestic minutiæ, that may surprize the fine ladies of the present day. We shall transcribe a part of it:

'Item, I bequeath to myne especial good lord George earl of Shrewsbury a cope of cloth of gold of white damasce, with torpens cloth of gold and velvet upon velvet. Item, a vestment of purpure velvet, with a crucifix and images of St. Peter and St. John embroidered

broidered upon that oon of them. Item, I bequeath to my lady of Shrewsbury a cope of cloth of gold with lillyes embroidered, and that oon with the image of the Trinitie, with a frontail for an altar. Item, my Prymar, which is now in the keeping of my lady Fitz Hugh; also two cushions of counterfeit arres with imagery of women; a long quishion, and two short, of blew velvet. Item, a long covering for a quishion of purpure velvet, and oon short; also two carpets. Item, I bequeath to my son Edward lord Hastings a suite of vestiments, now being in the hands of the abbot of Darley for a sume of twenty pounds, which suite I will be pledged oute of my proper goods; also an owche, being in the keeping of my son William; also an image of our Lady, now being in the hands of my lady marquesse. Item, a salt of gold, being now in the hands of my daughter Mary lady Hungerford; alsoe a fair Prymar, which I had by the yefture of queen Elizabeth. Alsoe where my seyd son oweth unto me for certain charges which I took upon me for his sake an hundred markes, as appeareth by his writing thereof made, I, considering the kinde demeanor of my said son at this time in granting of a certain annuity, remit and pardon unto him the said hundred markes due to me by the bequest of William Strote, in part of payment for my debts, and for my servants at the next audit. Alsoe, I bequeath unto my said son two coverings for quishions of counterfeit arres, with imagery of women. Item two quishions of counterfeit arres with my lord's armes; alsoe two paire of curtaines of green tartarin. Item, two short quishions of tawney velvet; alsoe a long quishion, and short, of crimson velvet; alsoe such pieces of bawdekyn, with a frontaile of cloth of gold of blew sattin, as hath been accustomed to be occupied about the sepulchre of our Lord; alsoe a cloth of bawdekyn, with a frontaile of red bawdekyn for the font. Item, an old hanging of counterfeit arres of Knollys, which now hangeth in the hall; and all such hangings of old bawdekyn or lynen paynted as now hang in the chappell, with the altar-clothes and oon super altare, with oon of the vestiments that now be occupyed in the chappell. Alsoe all such pieces of hangings as I have, of blew and better blew, with my lord's armes, with banquyrs and cupboard-clothes of the same sort. Alsoe three barrehides for carriage; and two barrehides for clothe sekks. Also the third part of my hey that is at Kerby, and all such tymber as I have there. Also all the bedding that he hath of mine which late was at London, reserved only two fedurbedds and a cowcher that I wol Richard my son have, and also two carpets. Item, I bequeath to my sons Richard and William four coverings for quishions with my lord's armys of counterfeit arres. Also two hangings for an aultar, with the twelve Apostles embrodered with gold, with a crucifix and the Salutation of our Lady. Alsoe all the pieces of hangings of verd that now hang in my chamber and in the parlour; alsoe all my stuffe of napree pertaining to the pantree; alsoe two pair of blankets, and two pair of fustians; also four pair of fine sheets, alsoe my stuffe of kitchen, as platters, dishes, sawcers, broaches, potts, and pans; alsoe all my hey that is in Lubbeshorp, provided that William have the more part of the hey; alsoe two parts of the hey at Kerby; alsoe two vestiments, oon that hath been acustomed to be occupied

cupied in my high house, and on that's occupyed in the chappell; two Messe-books, two super altars, oon of white to Richard, and oon of jett to William; two corporauxes; alsoe to Richard foure pair of brigaunters; and to William two payre; and to them both thirteen saletts. Item, to my son William all such stuffe of bedding as he hath now in his chamber of mine; that is to say, a feller, tester, and counterpoint of roosemary, a quilt happing, a white mantell, a white square happing; a square happing, white and black. Alsoe to my son William all such plate as was in the hands of John Holme, with that he pay unto the said John, at the feast of St. Andrew next coming, fifteen pounds, in part of payment of a greater sume; and over that to doe such charitable deedes of almes as I have appointed to be done by him. Also I bequeethe to my son William four fedur beds and couchers; and to Richard two fedur beds that he hath, a coucher that was at London, a coucher that's here, and a fedur bedde. Item, I bequeth unto them all the hangings of saye which be at Kerbye now, as appeareth by the inventory thereof made; and I woll that William have foure paire of sheets of such sorte as he now occupyeth. Item, to my lady Margaret a payre of little salts of silver and parcell gylt. To my sister Fitz Hugh oon of my standing cupps; alsoe a bedd of tymbre; and such pledges as she hath of mine, I woll they be pledged out by William, and he to have them. Item, to my daughter Hungerford my part of a crosse, which she hath in her keeping for a pledge. Item, to my son George Hastings a good fedur bedde, a boulster, a pair of blankets, a paire of fustians, and a pair of fine sheets. Item, to my nephew William Ferrers and to my niece his wife, a fedure bedde, a boulster, a blanket, a chike happing, an old counterpoint, sillor and testor, which they now occupy in their chamber; alsoe four payre of sheets, and oon of my finest gownes. Item, to my lady Mary a ring, which William Bamsell hath for a pledge, to be pledged out of my goods. Item, to my neece Brokesby, three payre of sheets, and oon of my best gownes: my gownes to be given among my other gentlewomen, and oon to Mrs. Booth, and oon to Margaret Cooke, and oone old gowne to moder Cecil of Leicestre, and oon gown cloth of my groome's livery to Richard Twhytull,' &c. &c. &c.

The history of the parish of Gracedieu includes the pedigree of the family of Beaumont, with biographical notices of Beaumont the Poet, and Beaumont the Dramatic writer, whose name is associated with that of Fletcher. Mr. Francis Beaumont the dramatist did not live to complete his 30th year, but a wonderful conformity of fancy subsisted between him and Mr. John Fletcher. The former, it is said, was remarkable for the accuracy of his judgment, and the latter for the force of his imagination. 'They lived together (we are told) on the Bank side, not far from the play house, both batchelors, lay together, and had one bench in the house between them, which they did so admire, the same cloaths, cloak, &c. between them.'

Mr.

Mr. Nichols quotes an Epitaph by Beaumont, which he regards as possessing much of the spirit of Milton and Shakspeare; its conclusion is indeed in the style of the age, but it is a poor conceit, and not the result of good taste:

"Here she lies, whole spottless fame
Invites a Stone to learne her name.
The rigid Spartan, that denied
An Epitaph to all that died,
Unlesse for war, on charity
Would here vouchsafe an Elegie:
She died a wife; but yet her mind,
Beyond virginity refin'd,
From lawlesse fire remain'd as free,
As nowe from heat her ashes be:
Her husband, yet without a sin,
Was not a stranger, but her kin;
That her chaste love might seem no other
To her husband than a brother.
Keep well this pawn, thou Marble Chest;
Till it be call'd for, let it rest:
For, while this Jewell here is set,
The grave is like a Cabinet."

The reader will smile at the following Epitaph. Did it suggest the idea of those celebrated lines, "*Three poets in three distant ages born*," &c.

'On William Shakespeare, 1616.

"Renowned Spenser, lye a thought more nigh
To learned Chaucer; and, rare Beaumont, lye
A little nearer Spenser; to make roome
For Shakespeare in your threefold, fourfold tombe.
To lodge all foure in one bed make a shift,
Until Doom's day; for hardly will a fifth
Between this day and that by Fates be slaine,
For whom your curtaines may be drawn again."

Lady Jane Gray having been born at Bradgate Park, in the county of Leicester, the history of this place introduces a long account of that learned and amiable but unfortunate lady, who met an early death with the most heroic fortitude.

From what may be called the sweepings of Church-yards, we take the following epitaphs, one at Castle Donington, and the other in Lockington parish:

'On a small plate of copper, on a large slab:

"Here lieth William Fox, son and heir of
Simon Fox, and Ellin his wife;
both buried the 20th of July, 1585.
That fatal scythe which cuts in two
Most nuptial knots, this closer drew:

Life

Life made them one; Death left them so;
A love more constant who can show?"

'*Memoriæ sacrum.*

"If that, reader, thou wouldst know
Whose sacred dust and ashes owe
This pious stone, goe first inquire
Why sighs and weeps the doleful shire.
If tears could speak, they'l sighing say,
Here's hospitalitie's dead clay.
Ask the sad church, and thou shalt read,
Loe here true piety lies dead.
Next aske the helpless poore, and then
Thou'lt hear too much to aske agen.
Yet if thy mind be curious still
To aske of me whose reliques fill
This house of death; know here I save
Earth plain, yet just. In this same grave:
Here such a Bainbrigge coffin'd lies
Whose losse is theame for weeping eyes.
I think there's none in sorrow dombe,
But men more marble then his tombe."

Among the eminent Divines, natives or rectors of Thurcaston, we find the names of Dr. Hugh Latimer, formerly bishop of Worcester, and Dr. Richard Hurd, its present venerable prelate. From the biographical sketch of the latter, we shall transcribe the conclusion:

'Of Bp. Hurd's character (if this were the proper time or place) little more needs be said. Where Calumny has not even ventured to insinuate a fault, and where Respect and Reverence are the constant attendants, it will be unnecessary to expatiate on good qualities. As a writer, his taste, learning, and genius, are universally confessed. His Sermons are read with not less advantage than they were delivered. With his friends and connexions he has obtained the best eulogium, their constant and warm attachment; and with the world in general a kind of veneration, which, in times like the present, could neither be acquired nor preserved but by the exercise of great virtues. And here let me be allowed to boast that, from the commencement of my typographic life to the present moment, I have had the honour of uninterruptedly enjoying his lordship's patronage.

'This article shall be closed with some lines on the addition of a Library to the Episcopal House at Hartlebury; where the venerable Prelate has for several years passed the placid evening of life in elegant hospitalities and dignified retirement:

'Thus Phœbus to Minerva said:
"By Hurd in all things we're obey'd:
Not Socrates, however fervent,
Was more than HURD your humble servant.
'Genius and Taste from me he drew,
But martial dignity from you;

Now,

Now, with propriety refin'd,
He manifests a grateful mind.
' Behold the hoary, Gothic seat,
Which rises in that green retreat!
To us a votive Temple there
Is finish'd, by his filial care.
Whate'er in Literature is best,
The various treasures of the East,
The eloquence of Greece and Rome,
Shall dignify the spacious dome.
Whate'er in Learning's common weal,
Of modern date hath had our seal,
Shall to this venerable fane,
Through HURD, a free admission gain;
Hence (whom we deem our special care)
Each British Genius shall be there.
There Locke and Newton claim your smile,
And Bacon, glory of the Isle;
There, Chiefs of the poetic band,
My Shakspeare and my Milton stand;
And Clarendon, with sterner pride,
Shall o'er th' historic ranks preside:
Thus, fill'd with all that's good and great,
The votive fane shall stand compleat."
' The Maid replied—" If in our shrine
His modest merit should assign
To his own work a station due,
Your observation would be true."

The additions to this Part contain a very interesting detail of the Civil War in Leicestershire, and particularly of the battle of Naseby, which was as fatal to the interest of out Charles I. as the recent battle of Austerlitz has proved to that of the Emperor Francis.

Many plates illustrate this volume, of various descriptions, sizes, and merit: but altogether they add much to the interest and value of the performance; and, considering their number, they must prevent it from ever being characterized as a dear publication.

Mo-y.

ART. VIII. *A System of Chemistry*. By Thomas Thomson, M.D. Lecturer on Chemistry in Edinburgh. 2d Edition. 8vo. 4 Vols. 2l. 2s. Boards. Robinsons.

WE sincerely congratulate Dr. Thomson on the rapid sale of the first edition of his system of chemistry, which was wholly *out of print* before we could find leisure for examining it. We consider this reception as an honourable testimony to the merits of his work, and at the same time a proof of the discernment

discernment of the public. Indeed, for the rank which the British chemists may claim among the European philosophers, they must be in no small degree indebted to the extensive and judicious display of science exhibited in this performance; which, though open to various remarks which we shall proceed to offer, we do not hesitate to prefer to any elementary treatise on the same subject that has issued from the French school.

The success which Dr. T. thus experienced on the first appearance of this work very properly incited him to redouble his exertions, in order to render a second impression still more deserving of patronage; and accordingly, we are informed, 'almost two-thirds of the whole have been written anew. A great number of additional facts have been introduced, many of them original, either resulting from the experiments of the Author, or with which he has been favoured by some of our most celebrated Chemists. Every publication to which the Author had access has been ransacked; and no pains have been spared to render the Work as complete a transcript as possible of the present state of the science.'

Notwithstanding that the original arrangement has met with many objectors, Dr. Thomson, after mature consideration, has determined to adhere to it. He seems indeed, if possible, to preclude all farther criticism on this point; for he says that no person is qualified to give an opinion on it, who has not the same turn of mind, who does not possess the same information, and who has not bestowed on the subject the same patient meditation as the author himself. It is admitted that the first two requisites may be easily found: but, he adds 'in most cases at least, neither the vanity nor the impatience of reviewers admits of the third.' We do not, however, feel disposed to shrink from the undertaking; and we even flatter ourselves that Dr. Thomson himself will not characterize our remarks as proceeding from either haste or petulance. We acknowlege, indeed, that our limits refuse admission to the detailed examination which the volumes might excite; and that we are obliged to suppress a large portion of those observations which we had actually prepared: but we shall endeavour to render justice to those parts to which we shall find room for adverting.

The general plan is announced as composed of two parts; the first containing the science of chemistry properly so called, and the second consisting of a chemical examination of nature. It hence appears that the author extends his ideas of the object of 'a system of chemistry' much beyond the boundaries usually assigned to it; and his labors embrace not merely those changes which immediately result from the operations of chemical

chemical affinity, but all the events remotely connected with it, whether cause or effect. We have accordingly a treatise on meteorology, and a view of the animal œconomy; both of which, though ingenious and interesting, we cannot but consider as misplaced in the present publication. With equal propriety, the author might have introduced the science of medicine; and by the same loose method of classification, he might have gone through almost every branch of natural philosophy. A serious inconvenience, indeed, attends this division; in the first part, he professes to treat of substances in their simple and unmixed form, and in the second in the form under which they actually occur in their natural situations: so that we have the different branches of a subject, which are in reality the most intimately connected, divided from each other, and introduced in separate parts of the work. Thus the first volume presents an account of the properties of the metals, and the action of various substances on them while in their pure state: but the history and description of the ores, from which the metals are extracted, are placed under another department in the 4th Volume. We confess that a considerable part of 'the chemical examination of nature' appears to us altogether extraneous; and the remainder of it might, we think, have been more properly incorporated with the first part.

To the arrangement of the first grand division of his system, the author seems to have principally devoted his attention; and on this part he chiefly rests the merits of his performance. He expressly states in his preface, that 'if this work possess any superiority over others, if it be more perspicuous or more complete, we must ascribe it to the arrangement.' He adds, 'it is independent altogether of hypothesis, and as nearly inductive or analytical as was consistent with the state of the science; it presupposes no previous knowledge of the subject, and begins with those parts of the science which have been most successfully investigated, and which therefore admit of a plainer and simpler mode of illustration.' So far, however, are we from assenting to the opinion which the author has formed of his own production, that we consider the arrangement as the most completely hypothetical of any which has been hitherto published. The whole, indeed, is an attempt to arrange the knowlege which we possess on the subject of chemistry in a scientific form; an object which could not be accomplished until we had previously formed a theory by which the arrangement might be directed. If the science had arrived at a state even approaching to that of perfection, such a plan must evidently be the most desirable: but the work now under consideration affords, we think, in itself a sufficient demonstration of the impossibility

bility of at present carrying that plan into effect. The division of substances into simple and compound appears a natural method of classification, and particularly well adapted to an elementary treatise; which ought to begin by considering substances in their most simple state, and afterward proceed to investigate the changes produced in them by different combinations. Yet, in attempting to execute even this part, Dr. T. is under the necessity of either separating substances which bear the closest analogy to each other, or of violating the fundamental principles of his arrangement. His conduct in this respect has not been uniform; sometimes he has stood firm, and in other instances he has felt himself obliged to yield. Muriatic acid is considered as a simple substance, and is separated from all the other acids; while potash and soda, although it is acknowleged that they have never yet been decomposed, are placed among the compound bodies.

Similar wavering, between adherence to the strict principles of his arrangement or to the natural and obvious characters of bodies, is equally apparent in the more minute parts of the treatise. One of the subdivisions of the first class of bodies is *simple combustibles;* under which title, the author proposes to include 'substances capable of combustion, that have not hitherto been decomposed.' Yet the metals are arranged in a separate chapter; though certainly the greatest part of them are strictly intitled to a place in the former division.—These inconsistencies, and others of a like nature, (which will afterward be pointed out,) proceed, in our opinion, from a radical defect in the plan which the author has pursued, and which no effort of genius or judgment could possibly counteract. Although chemistry is so far advanced as to enable us to lay down some general principle of rather extensive application, yet a great number of the most interesting facts must still be considered as anomalous, and incapable of being reduced to any regular system of classification. The most ingenious and best directed attempt at a scientific arrangement must, we conceive, as in the present instance, prove abortive.

After these remarks on the plan of the work, we must attend to the method of its execution. As it is impossible for us to examine minutely the whole of so extensive a performance, we shall dwell only on such parts as appear most interesting; and especially those in which the author has deviated most widely from the track pursued by former chemists. The first book treats on simple substances; which Dr. T. divides, most singularly, into confinable and unconfinable bodies: the unconfinable bodies being heat, light, electricity, and magnetism. We shall not at present inquire whether these four bodies have any pro-

perties in common so remarkable as to render it proper for them to be placed in the same class: but it would certainly have been more philosophical to have employed some positive character in preference to one that is merely negative. Independently of this objection, the mark of distinction adopted by the author is so palpably contrary to fact, that we are altogether at a loss to discover the motives which could have induced him to select it.

The confinable bodies are ranged under four heads; oxygen, simple combustibles, simple incombustibles, and metals. It happens most unfortunately that oxygen, the first of these simple bodies, has never yet been obtained in a simple state; the nearest approach to it is oxygenous gas, a compound of oxygen and caloric; and it will appear that oxygenous gas, and not oxygen, is in fact the subject of the first chapter. Here again we stumble on the inevitable difficulties of a strict adherence to a scientific arrangement. We cannot have any description of the constitution of gases, because caloric has not yet been introduced to us, and we are not supposed to know that such a substance exists. We believe, however, that all Dr. Thomson's readers would have pardoned a little relaxation from the severity of his plan; and would have preferred a small degree of anticipation, to a chapter professedly on oxygen, in which oxygenous gas is described, and nothing is said respecting the relation which these bodies bear to each other.

Chapter II. on 'simple incombustibles,' is separated into four sections, treating respectively of sulphur, phosphorus, carbon, and hydrogen. The properties of these bodies are stated with peculiar perspicuity and conciseness, and afford an elegant abstract of all the information which we possess concerning them. The authorities are here, as in all other parts of the work, cited at the bottom of the page; a practice which adds materially to the value of a publication like the present, and which is almost uniformly neglected by the French writers on chemistry. Under the head of sulphur, is introduced a brief sketch of the theories of combustion proposed by Stahl and Lavoisier; a subject which is more fully discussed in a subsequent part, as one of the sources of caloric. We think, however, that the analytic method, on which the author lays so much stress, would have been better preserved by investigating the properties of caloric, and the nature of combustion, before he had entered on the consideration of the combustible bodies.

Chapter III. on simple incombustibles, contains only two articles, azote and muriatic acid. We think that there are scarcely two substances in the whole range of chemical science,

more dissimilar in their characteristic properties than these which are here placed together; this, however, in an arrangement confessedly artificial, might be pardoned: but certainly an author who sacrifices so much to system should be consistent. How greatly, then, were we surprized to meet with the following remarks!

'There are indeed twelve other incombustible bodies not hitherto decompounded; but all of them differing so essentially from azote and muriatic acid in their properties, that it is necessary to consider them apart: and at present analogy leads us to place them among the compounds. Even muriatic acid, tho' its resemblance to azote is striking, differs from it in so many particulars, that I dare not venture to separate it from the class of acids under which it has been hitherto arranged.'

The result of this indecision is that the account of the muriatic acid is very inconveniently divided, and given in two separate parts of the work; in the first volume, the Doctor treats of muriatic acid gas, and in the second, of this gas united to water in the form of the common muriatic acid. It must likewise be observed that the muriatic acid gas, which is included in this chapter,—and, for the sake of being placed among the simple incombustibles, is thus violently detached from its natural situation,—is itself known to be a compound of a certain base and caloric.

The metals, as was noticed above, are disunited from the simple combustibles, and placed in a separate chapter; though they are admitted to be simple bodies, and all, except one, have been made to exhibit every phænomenon of combustion. We do not, indeed, disapprove the present arrangement except as connected with the author's peculiar system; and certainly nothing can more clearly evince its fallacy, than the perpetual necessity for violating it, under which he is placed.—Some good remarks on metallic bodies in general precede the distinct consideration of the separate metals; and we are presented with a concise view of the controversy respecting the nature of the operation which they undergo, when they are calcined or oxidated.

We cannot, however, give our sanction to the new nomenclature of the metallic oxids proposed by Dr. Thomson, founded on the relative quantity of oxygen which they contain. The combination of the metal with the smallest quantity of oxygen, he calls the protoxid; the next, the deutoxid, the tritoxid, and so on, until we arrive at the peroxid, viz. the combination of the metal with the greatest quantity of oxygen with which it is capable of uniting. We dissent from this nomenclature in consequence of its being derived, not from any positive characters in

in the oxids, but altogether from relative characters, and those not of a permanent nature. Were we assured that chemists are now acquainted with all the oxids that actually exist, our objection against this numerical nomenclature would be removed: but the fact is directly contrary; and it is impossible to assign any limits to the discoveries that may be made. Hence it is obvious that the names must be perpetually changing; and that which to-day is the protoxid to-morrow becomes the deutoxid, while some newly discovered combination claims the former title. If colour be not a sufficiently essential characteristic, we may introduce other sensible properties; or it would be better even to employ perfectly arbitrary terms, than such as will perpetually require alteration.

Each of the metals forms the subject of a distinct section, treating of its physical properties, of its oxids, of the action of the combustibles and the incombustibles on it, of its alloys with other metals, and of its affinities. The whole exhibits a very pleasing specimen of the manner in which a system of chemistry should be executed, and contains a correct abstract of what is at present known on this part of the science: the facts are stated with preciseness and perspicuity; and the original authorities are always quoted at the foot of the page. Yet even here we have to lament the intrusion of the author's peculiar system of arrangement. Because he has deemed it more methodical to discuss simple bodies before he enters on any of the compounds, and also because he has determined to separate what he calls chemical science from the chemical examination of nature, the account of the metallic ores and salts is referred to different parts of the performance; so that, if we wish to obtain a complete knowlege of any of the metals, we have first to turn to the 4th volume, where we meet with its ores; then to the first for its physical properties, its oxids, and its affinities; and lastly to the third volume, for its saline compounds.

We next proceed to the unconfinable bodies. Of these, only two, viz. light and caloric, are included in the present work; and Dr. Thomson informs us that he proposes to make electricity the subject of a separate publication, and magnetism he considers as scarcely 'belonging to chemistry.' We coincide with him in this opinion: but it must be observed that it is perfectly inconsistent with his own definition of chemistry.

The chapter on light is a composition which deserves high praise. It furnishes a detail of the different discoveries that have been made on this intricate subject, sufficiently ample, yet not prolix, and related with peculiar perspicuity: but we must remark that, when Dr. T. explains the pro-

duction of colours, a reference ought to have been made to the theory of Delaval on this subject; since, even though we may finally acquiesce in the opinion of Newton, the other hypothesis is too ingenious and important to be overlooked. We think that the Doctor embraces too readily the idea of Ritter, that those rays of light which blacken the muriat of silver act by a deoxidating power; for we suspect that this matter requires farther investigation.

Dr. Thomson's chapter on caloric is perhaps the most important in the whole publication; it is certainly that in which he has given the most ample play to his imagination, and has advanced the greatest number of opinions that are at variance with those which are generally adopted. It is divided into six sections; 1. the nature of caloric, 2. of the motion of caloric, 3. of the equal distribution of temperature, 4. of the effects of caloric, 5. of the quantity of caloric in bodies, and 6. of the sources of caloric. After having in the first section expressed his conviction of the materiality of this fluid, he explains his peculiar ideas respecting its motion. He takes notice of the immense velocity with which it moves through free space, then contrasts this with its slow passage through solid bodies, and proposes a new theory to account for its retardation. This he imagines is caused by a chemical union, which it contracts with the particles of the body through which it is conducted; and in consequence of which it combines successively with the different strata of the body, an operation that requires a sensible portion of time for its accomplishment. Although this hypothesis be not entirely devoid of plausibility, it appears to us perfectly gratuitous; where caloric passes through a body without inducing any change in its state, we have no reason for supposing that the operation in any degree depends on chemical affinity; and we are inclined to ascribe it to a power somewhat analogous to capillary attraction, regulated by the proximity or configuration of the particles.

The comparative power of conducting Heat, which different bodies possess, next comes under Dr. T.'s review; and he relates the experiment which Ingenhousz performed on metals, and those of Meyer on different species of wood. The inferences which are deducible from these two sets of experiments are not strictly analogous, although they are stated by Dr. Thomson as if this were the case. Those of Ingenhousz mark the distance at which metallic cylinders can melt wax, when their ends are placed in a given temperature; and those of Meyer shew the comparative times necessary for equal bulks of wood to acquire the temperature of the atmosphere, when heated to a given number of degrees. The conjecture which is offered, that the affinity of bodies for caloric

caloric 'is in all cases the inverse of their conducting power,' we conceive to be altogether unsupported, and apparently in opposition to the former hypothesis that caloric is conducted through bodies in consequence of their affinity for it.

In section 4th, the effects of caloric are reduced to three general heads, change in bulk, in state, and in combination. The property of caloric in expanding bodies is that by which we are enabled to measure its quantity; and as the rate of expansion differs widely in the several kinds of bodies, it has always been deemed an object of the first importance to ascertain the precise degree in which it takes place. Of Dr. T.'s manner of treating this subject, we are happy to express our high approbation; the experiments and opinions of the various writers are stated with much candor and perspicuity, and the inferences deduced from them are ingenious, without being extravagant. Nearly the same commendation, we think, is due to his remarks on the effects of caloric in changing the state of bodies; although there are perhaps some few instances in which he has shewn too great a desire of drawing general conclusions without a sufficient foundation of facts. Dr. Black's grand discovery of latent heat, or what Dr. Thomson calls the caloric of fluidity, is explained with much clearness; and we have a good view of Mr. Dalton's experiments on the elastic force of steam.—In the next section, on the specific caloric of bodies, or what has been more generally called the capacity of bodies for heat, we meet with much of the same candid and judicious spirit of investigation; intermixed, however, with some occasional attempts at generalizing, in which we cannot but think that the author has been unfortunate. The difference existing in the specific caloric of bodies he supposes to be analogous to the variations which arise in their chemical combinations; whence he rashly infers that the specific caloric of bodies must be proportional to their affinity for it; and, recurring to the hypothesis respecting the conducting power of bodies, he concludes that the specific caloric must be inversely as this power. Were these deductions established, we agree with Dr. Thomson that we should be able to deduce 'the conducting power of bodies from their specific caloric, and the contrary:' but, while both the positions rest on mere assumptions, and one of them involves something like a contradiction, we must be satisfied to proceed in this business according to the former plan of experiment.

In the 6th section, on the sources of caloric, the subject of combustion is executed in a masterly manner; it is minute without being prolix, and concise without being obscure; the hypotheses of others are stated with candor, and the author's own peculiar ideas are brought forwards with modesty. The

theories of combustion, successively formed by Hooke, Mayow, Stahl, Priestley, Crawford, Kirwan, and Lavoisier, all pass under our notice. The merits of the last are fully and fairly appreciated; and while it is allowed that he completely overthrew the doctrine of his antagonists, and succeeded to a considerable extent in the establishment of his own opinion, it is also admitted that difficulties still remain to be removed. Dr. Thomson has endeavoured to elucidate this subject; his speculations are introduced with a proper degree of philosophic caution; and yet, although he himself seems scarcely to regard them in the light of a fully formed theory, he has, with the most striking inconsistency, taken them as the fundamental part of his arrangement,—an arrangement of which he boasts as being 'independent altogether of hypothesis.'

The author concludes his account of simple bodies with a short chapter containing some general remarks on them. Here he again plunges into the intricacies of his unfortunate method; for he informs us that, though he has chosen to consider only thirty-two bodies as simple, there are twelve others which have never yet been decomposed, but that 'they so closely resemble other bodies whose component parts are known, that it would be improper to separate them.' Such a reason we should admit to be decisive in favour of the plan adopted, were it employed in behalf of a system proceeding on the natural order of things: but it ill suits with Dr. Thomson's former professions and conduct. Let us, however, see what these twelve bodies are; they are 'the nine earths, two alkalies, and one acid.' This declaration leaves us still more at a loss than before. The nine earths are rejected from the class of simple bodies, and placed among the compounds, in consequence of their bearing so strong a resemblance to some other bodies which have been decomposed, that it is 'exceedingly probable that they also are compounds.' We shall perhaps subject ourselves to the imputation of that 'vanity and impatience,' which Dr. Thomson conceives to be characteristic of the disposition of reviewers, when we declare that we are absolutely unable to discover to what substances he can in this instance refer. The separation of the three alkalies we should, no doubt, have considered as a great sacrifice of nature to system: but it is one which we might have expected from an author who so violently detached muriatic acid from its natural allies, for the purpose of placing it in the same class with azote. We are also unable to determine what is the single acid to which he alludes; the fact is that there are two, the fluoric and the boracic; the radicals of which are unknown, as well as that of the muriatic: they are, however, placed among the compounds.

These arbitrary proceedings of Dr. Thomson are in some measure explained in the subsequent paragraph. He acknowleges that the resemblance, mentioned above, was not the only circumstance which guided him in his division of the simple and compound bodies; and that he selected the thirty-two, already enumerated, in consequence of the part which they act in combustion: a process, in which the remaining simple bodies have no share. We deem it unnecessary to make any other remark on this subject, than to express our astonishment that the author should still persevere in regarding his arrangement as 'independent altogether of hypothesis.'—Having thus excluded from the simple bodies all those which have no action on oxygen, it obviously and *most conveniently* follows that oxygen is capable of uniting with all the simple confinable bodies.—How much is it to be lamented that this fatal spirit of generalization should have taken such firm hold on a person possessed of Dr. Thomson's genius and science, as to lead him into such inconsistencies!

The compound bodies are classed under two grand divisions, primary and secondary: the first containing such as 'are formed by the combination of two or more *simple* substances;' the others consisting of two or more *compound* bodies. This division may in some respects be considered as both convenient and natural: but, as we shall afterward notice, it is incompatible with the author's speculations concerning the nature of affinity, according to which secondary compounds can have no existence. —The primary compounds are classed under five heads; alkalies, earths, oxids, acids, and compound combustibles. On this classification we shall merely remark, that two out of the three alkalies, and all the earths, are simple substances, that several of the oxids are compound combustibles, and the greatest part of the compound combustibles are oxids. At length, however, we are liberated from the embarrassments of system, and enter on the examination of the alkalies; here the author again appears in the respectable light of a judicious historian of science, and displays the same acuteness and discrimination which we have before had occasion to admire. We think that the section on ammoniac is particularly well executed, as also the chapter on earths, as far as it extends: but it is extremely defective, in consequence of the plan which the author has adopted, of considering the salts in a separate part of the work, unconnected with the substances from which they are derived.

Dr. T. describes an oxid to be 'a substance formed of oxygen and some other body, and destitute of the properties which belong to acids.' To this definition, no objection can be offered: but, knowing to how large a class of substances it will ap-

ply, we were not a little surprized, in a chapter treating professedly on oxids, to meet only with those of carbon, hydrogen, and azote. We are, however, informed that Dr. Thomson has determined in this place to attend solely to primary or simple oxids, i. e. such as consist of one ingredient and oxygen, referring the compound oxids to other parts of the work. The reason assigned for this glaring dereliction of principle is that these latter 'do not usually go under the name of oxids.' We imagine this to be the first instance in which an author, attempting to establish a new and extensive system of scientific arrangement, was induced to depart from his fundamental principles, because, by adhering to them, he would have been obliged to designate substances by a title that was really appropriate, but which had not previously been attached to them. It is indeed a most extraordinary degree of modesty!

Bost.

[*To be continued.*]

ART. IX. *The Guide to Immortality;* or, Memoirs of the Life and Doctrine of Christ, by the Four Evangelists; digested into one continued Narrative, according to the Order of Time and Place laid down by Archbishop Newcome; in the Words of the established Version, with Improvements; and illustrated with Notes, Moral, Theological, and Explanatory; tending to delineate the true Character and Genius of Christianity. By Robert Fellowes, A.M. Oxon. 8vo. 3 Vols. 1l. 4s. Boards. White.

IN the list of conscientious, strenuous, and intrepid inquirers after truth, Mr. Fellowes is known by his former publications * to occupy a conspicuous place; and his remarks on the character and genius of Christianity merit particular notice, since he possesses a mind unshackled by the chains of system, and an integrity which prevents him from disguising his convictions, or attempting to accommodate the persuasions of his heart to any existing creeds or confessions. Though his writings may displease the prejudiced, they will be acceptable to those who wish to be enlightened; and if they should be repulsive to the formal or timid Christian, they will delight those who believe the Gospel to be established on a rock, and contend for the privilege of searching the Scriptures.

We live in an age, indeed, in which few dare openly to plead for the mental servility of implicit faith: but some venture to express their fear of the consequences of *inquiring too deeply*, and sound the alarm against innovation. Such persons pay the

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* See M. R. Vols. 26. 28. 30. 32. 33. 38. N. S. &c.

worst

worst possible compliment to the religion which they profess, and forget that the Gospel of Christ not only does not shrink from, but actually demands the most rigorous examination. If the creed of Christians is to be sought in the Sacred Book, if the Scriptures contain "the words of Eternal Life," or are *the Guide to Immortality*, these require of us a paramount consideration; and every thing that is of subordinate weight and authority should be forced to hold a subordinate place. This resolution, under certain circumstances, might create embarrassment: but the liberal and resolute Christian will endeavour to surmount the difficulties which may press on him, and, in the conscientious discharge of his duty to truth, will "*fear no evil.*" Mr. Fellowes is a writer of this stamp. In attempting to delineate 'the true character and genius of Christianity,' he proceeds at once *ad integros fontes;* and, instead of explaining the Gospel by human formulæ and confessions of faith, he contends for the propriety of bringing these forms to an exact agreement with the Divine standard. By the present work, he would assist the reader in obtaining a clear insight into that history from which our knowlege of Christ and of the genuine doctrines taught by him should be derived:

'It contains every particular of the four Evangelical histories, formed into one clear, consistent and continued narrative, according to the order of time when, and the place where, the several events of our Lord's life happened, his miracles were wrought, and his discourses were delivered. Those who have little leisure to peruse many religious books, will accordingly, in these volumes, find every theological truth recommended which is necessary to be known and every moral duty impressed which is necessary to be practised; and, in short, they will I trust have a faithful and a cheering Guide to Immortality.'

Moy.

The plan is formed in a great measure, although not entirely, on the model of 'the Elegant Diatessaron of the truly ingenious and learned Dr. White;' which suggested to Mr. Fellowes the idea of drawing up for the use of the English reader a 'Guide to Immortality.'—Since Dr. White's publication, we have been called to notice some Diatessarons in English: but they consisted chiefly in an imitation of the arrangement of the text, without any particular regard to the version, or any notes of consequence. Mr. Fellowes, on the contrary, has paid attention to both these points: but the greater portion of his labor, he informs us, is bestowed on the annotations. The version he has corrected in many instances, partly by the assistance of the commentaries of Wakefield, Symonds, and Newcome, and partly by the exercise of his private judgment. Of the notes, also, some are his own, and some are derived from Grotius, Rosenmüller,

Rosenmüller, and other German divines.—On the moral precepts of Christ, he has expatiated at some length, and generally in a manner that will be found very satisfactory: but here we shall allow Mr. Fellowes to speak for himself, which he does with great ingenuousness:

'In the following work, it will perhaps be objected that I have introduced no mysteries; but, whatever is mysterious, is unnecessary. The essentials of religion consist in a few, and those the plainest truths. For, religion is the concern of all men: and, therefore, all that is really important in religion, will be found to be comprised in what all men (in the possession of reason) may understand.—False religions may extol the importance of mysteries; but there is no mystery in the true.—Christ came into the world to reveal to us what we could not otherwise have discovered, but not that which, if revealed, we could not understand.—Whatever communications the Deity shall condescend to make to man, we may be assured, that those communications will be such and only such as it is important for him to know; and consequently such as are within his capacity to understand.—In order to exercise our hopes, our affections and our trust, his communications may, in some instances, as in those which relate to a future existence, exceed the stretch of our present apprehensions; but he will never require us to believe what implies a contradiction in terms, and which is contrary to the clearest deductions of the reason which he gave us. Without obscuring my pages with mysterious ambiguities, my endeavour has been to shew the Christian doctrine in its primitive simplicity, unmixed with the errors of superstition, or the corruptions of false philosophy; and I trust that, if these pages should have the good fortune to be perused either by Jews, Turks or Infidels, of whatever denomination, they will serve to subvert their Antichristian antipathies, and to impress them not only with admiration of the natural loveliness but with a devout sense of the divine original of Christianity.—The objections of the gainsayer are never levelled so much at the genuine doctrine or moral precepts of the gospel, as against the numerous corruptions and absurdities, with which it has been blended in the lapse of ages by artifice or folly; and which, though they have been stoutly defended by the ignorant, the credulous, and the intolerant of all churches and all creeds, will be found, on a serious perusal of these volumes, to have made no part of those truths in the belief and the practice of which Christ placed the conditions of salvation.'

These intimations respecting the "mysteries of religion" may startle some readers: but they tend, it must be owned, to exonerate Christianity from a load of objections, and to give it not a disputatious but a practical aspect. It is that view of his religion which our Saviour draws in his own sermons and discourses; and which, if it does not accord with the precious figments of Popery, is in perfect unison with the principle of Protestantism.

May

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In a subsequent part of the preface, Mr. F. vindicates his right, and that of others, who are clergy of the Establishment, to indulge the freedom of religious inquiry and opinion, from the tenor of the sixth article, which makes the scripture the sole criterion of the truth. This is a delicate point. If the *animus imponentis* be regarded, we fear that this salvo will not prove sufficient, nor be allowed to cover "all things and every thing:" but Mr. F. asserts the privilege of private judgment in opposition to church authority, and contends that by the sixth article it is clear that the framers of the articles did not mean to invalidate this right. It is bold to maintain such doctrine: but still this is not a satisfactory defence of Subscription. There is some truth, however, in the subsequent remarks:

'When the church of England got rid of one pope, it never intended to raise up thirty-nine in his place; but what would the thirty-nine articles be but thirty-nine popes, if, instead of the scriptures being their expositors, they were made the infallible expositors of the scriptures?'—

'In religious, as well as in civil matters, we are not to deviate from our allegiance to a superior in order to preserve it unimpaired to an inferior authority; we are not to violate a greater duty in order to fulfil a less; we are not to disobey the precepts of Christ, in order to comply with the injunctions, or adhere to the forms of any particular church.'

After such explicit declarations, Mr. F. cannot be accused of dissimulation and hypocrisy. He has entered his protest against what he considers to be error; and how much soever we may respect those who follow up their protest with actual dissent, it fairly becomes a question whether it be not more politic, and likely to be attended with more beneficial consequences, to remonstrate against the objectionable parts of the national creed without proceeding to acts of schism, than to express disapprobation by measures of direct hostility. Separatists are considered as enemies to the Establishment; and, in making proposals for reformation, they are always suspected of intending more than they avow: but, if the great majority of the clergy were to adopt Mr. F.'s sentiments, and to declare them with equal ingenuousness, the desired alterations would follow of course. Their wish would powerfully operate with the legislature, as being the wish of the *friends* not of the *enemies* of the Establishment; and the guardians of the Church would chearfully concur in measures by which they would be exempted from the necessity of imposing hard conditions on those who enter into Holy Orders.

If it be a fact, as Mr. F. intimates, that nine-tenths of the clergy do not in their hearts accede to certain articles of their church,

church, it is obvious enough that some reformation is requisite either in *them* or in the *articles;* and perhaps a wise and enlightened government will one day call the attention of Parliament to the ensuing suggestions:

'It would contribute, in no small degree, to the security of the established church, it would remove one principal topic of reproach from its numerous opponents, it would tend to allay the virulence of religious animosity and to produce an unity of affection, even where there is not an unity of sentiment, if parliament would interpose its authority to grant a relief from subscription to articles, and to accept a general profession of faith in the truth of the Christian revelation, instead of that subscription; or, if the articles themselves were reduced to a few simple propositions, scripturally expressed, and clearly and unequivocally sanctioned by the scriptures. But, till this is effected, it behoves the clergy, without being in the least dismayed by the cry of heresy on one side, or the charge of prevarication on the other, strenuously to vindicate that liberty, with which Christ has made us free.'

In the execution of the Harmony, the common version is not uniformly followed: but Mr. F. has attempted what he terms an idiomatic translation, in which the English idiom is preserved in the body of the text, and the foreign is marked at the bottom of the page.

The notes subjoined in general possess such a moral and practical tendency, that, if they do not convey new truths, they will be perused with much pleasure by the scholar as well as by the unlettered Christian; and the latter part of the community, we are assured, will reap much benefit and improvement from an attention to these plain yet striking explications of the moral duties of Christianity.

The first note, which we shall consider, is of some length, and relates to the recurring passage "that it might be fulfilled." It is here observed, with other commentators, that the Greek ινα and οπως may be properly rendered "so that" it was fulfilled. This is just criticism, and the reading gives a more rational air to the Evangelist's reflection: but it is much to be doubted whether the writer did not intend to imply a *designed coincidence* between the two events. It is certain that the Jews of that period were very fond of construing their scriptures into prophesies of the Messiah; and writing under this strong persuasion, it is but probable that they would consider the event, whatever it might be in the life of the Messiah, which *happened to correspond* with a passage of their prophets, as something more than an *accidental circumstance.* The truth of the case may remain the same: but, in investigating the *historian's meaning,* where two renderings may be made, it is necessary

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to inquire under what particular impressions he most probably wrote. In the mean time, we are inclined to agree with Mr. Fellowes in this part of his note:

'It is evident that many passages, which are cited from the Old Testament, by the writers of the New, are descriptive only of what had been; and, therefore, cannot be considered as prophetic of what would be; for, that, which has had its full accomplishment in past time, cannot be regarded, as prophetic of what would be in time to come. For though much has been said about the double senses of prophecy, yet I hardly see how any man, who possesses common sense and a proper reverence for the immutable veracity of God, can contend that any prophecy was ever designed to have *more than one sense.* For, man may promote his interested views by equivocation and duplicity; but *God has no occasion for it; and never uses it.* EVERY THING LIKE DOUBLE-DEALING IS INCONSISTENT WITH AND ABHORRENT TO THE PERFECTIONS OF HIS NATURE. When erring or fraudulent man speaks, and particularly when he presumes to predict what will be in future time, it may well serve his purpose to have two or two-and-twenty senses affixed to every word which he uses, that he may have as many subterfuges to save his credit and cover his deceit.—But let us beware how we impute to God the artifices of a juggler.'

The last sentence of this quotation might have been expressed in more reverent terms; and it ought to be admitted that those, who differ in opinion from Mr. F. in this matter, do not deserve the imputation which his expostulation seems to convey.

We proceed to a very protracted note on that intricate part of the memoirs of the life of Jesus, "the temptation."—Taking Rosenmüller for his guide, Mr. F. observes:

'The great difficulty is, whether the tempter, who is spoken of, were really that fallen angel, to whom, in scriptural language, the origin of all evil is imputed, or only a wicked and ambitious miscreant, to whom his name is given. The solution of this perplexing question may be facilitated by considering that it is usual for the sacred writers to give the name of Satan or Devil to those who are adversaries to truth and righteousness; or who endeavour to seduce their fellow-creatures from the straight path of duty, to ensnare them in sin, and to make them err from that line of conduct to which God commands them to adhere: and he who makes this attempt is ὁ πειραζων or the tempter. Thus the word Devil or Satan (and which are often employed promiscuously, the one for the other,) is used generally to signify any calumniator of, or enemy to, the truth; any one who, by art, by subtlety or violence, endeavours to hinder the progress, or to deceive, and to oppose the advocates, of Christianity. As St. Paul, Tit. ii. 3., enjoins the elder women not to be διαβολους, devils, or given to calumniating; and 2 Tim. iii 3, among other words expressive of great depravity, he uses διαβολοι· *Devils*, given to calumny. And Ephes. iv. 27, he says, "*Give not way to the Devil,*" or, Do not act so as to afford any fair occasion of reproach to the adversaries of

of the truth. And the word has a similar meaning, 1 Tim. iii. 7. "*He must have a good report of them that are without; lest he fall into reproach and the snare of the* DEVIL." — "*And one of you is a* DEVIL;" (John vi. 70.) meaning an enemy or false accuser. In Matthew xvi. 23. we find our Lord saying to Peter, "Get thee behind me, *Satan*," meaning simply, but, in the language of indignation,—*Thou enemy*; that is, an enemy giving evil and pernicious counsels. The word Satan has a similar signification in 1 Chron. xxi. 1. And Satan stood up against Israel, and provoked David to number Israel. "It is usual in Scripture phrase," (to use the language of archbishop Tillotson) "to ascribe all evil thoughts and actions to the Devil; not that he is the immediate cause of them, but because he is always ready to tempt men to them, and one way or other to promote them." See Tillotson's Serm. on the Knowledge of God, vol. 1. serm. lxxx. fol. 604. And it is usual likewise to ascribe actions or words to Satan, which were done or spoken by wicked or artful men. Thus St. Peter says; "Be sober, be vigilant; for your adversary the *Devil*, like a roaring lion, is roaming about, seeking whom he may devour:" where the word Devil is used to denote the sanguinary adversaries of the Christian faith. Thus St. Paul says, 1 Thess. ii. 18. "We would have come unto you, but *Satan* hindered us:" where the word Satan does not mean the fallen angel whom we emphatically call THE DEVIL, but some enemy or enemies to the Christian cause, who resembled THE DEVIL in subtlety of mind and malignity of heart.—I think therefore that, with the judicious Rosenmüller, we may fairly infer, that he, who is said to have tempted our Lord in the passage which we are considering, and to whom the name of the *Devil* is given, was some crafty and wicked miscreant, some designing and factious man who wished to seduce Jesus from the path of duty; and probably to render him subservient to his own ambitious projects and interested views.'

Whatever may be the truth in this question,—and it is no easy matter to decide,—we must confess that we regard the ingenious solutions of the learned Farmer as less forced, and less difficult to admit, than this of the German theorist. We would not, however, insist in very positive terms on either this or that interpretation: for wherever the machinery of aerial beings is introduced into a narrative, we have no longer any clue of reason or experience to guide us; and unless we can suppose it to have been a vision, as Farmer conjectures, we are reduced to the alternative of acquiescing in the marvellous part of the history, or of considering it as a narrative distorted in the bold figures of the East.—We quit this subject, for one of a more intelligible kind,—the duties of the Sabbath. Here we are gratified with an excellent note; which is the more welcome, as we have heard that the ceremonious observance of the Sabbath has lately been a fashionable topic of pulpit eloquence in this metropolis:

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'Our Lord appears to have wrought more miracles on the sabbath and amid a greater concourse of spectators than on any other day; and this he evidently did to teach us that a superstitious adherence to the *letter* of the commandment (*Thou shalt do no manner of work*, &c.) was not designed by the wise Author of this most benevolent institution; and that we cannot keep the sabbath-day so holy, by any other means as by devoting it to the service of humanity; to the physical and moral good of our fellow-creatures. In the course of this work I shall frequently have occasion to repeat this remark, and which I think necessary in order to counteract that tendency, which is observable among a large mass of people, to keep the sabbath with the same ceremonial precision and hypocritical austerity, with which it was observed by the Pharisees in the time of our Lord. But the Christian sabbath cannot be kept holy in the way in which it was kept by the founder of Christianity, unless it be consecrated by acts of charity as much as or even more than the exercise of devotion.—And one of the greatest acts of charity, which we can do to our suffering fellow-creatures on that day, and particularly to those among them who, during the other six days of the week, are employed in manual toil, is to teach them so to divide their time on the sabbath, as *to combine moral improvement with innocent recreation.*'

If this should by some be deemed novel doctrine, it is, we apprehend, sound doctrine, and such as in the days of James I. would have been recognized in this country: but the puritan system afterward arose, and, like a dark cloud, overshadowed the Sabbath with its gloom.

The subsequent remarks are well worth attention:—if we rightly recollect, Bishop Hurd has given an excellent sermon on the subject:

"*Speak well of you.*" Popular favour is seldom to be obtained without a thousand dishonest contrivances, utterly inconsistent with the openness, the simplicity and integrity of the Christian character.—This is particularly true with respect to the ministers of the Gospel; who, if they do their duty, not as men-servers, but as the servants of Christ, not as the sycophants of princes, but as the worshippers of the living God, must often speak truths and inculcate duties so adverse to the prejudices and so irreconcileable with the sensuality, the lust, the pride, the avarice and injustice of mankind, as to incur more obloquy than praise; and to become the objects of persecution rather than applause. This observation of our Saviour, "*Alas for you, when men shall speak well of you!*" was more especially applicable to the early teachers of his religion; who were universally spoken against; as if they were the mere scum and refuse of the earth; and to this weight of scorn and this deluge of abuse, they were exposed because they spoke the plain unvarnished truth as they had received it from him, who was truth itself, without basely trusting, as the false prophets and false Christs did in order to serve their temporal ends, to the superstitions and the prejudices, to the notional delusions and the moral abominations of mankind. And, even at the present day, though we have nothing to dread from Heathen persecution, yet those

those moral teachers of Christianity, who, instead of garbling its precepts and corrupting its simplicity, dare boldly to vindicate and without any reserve to preach the plain unsophisticated moral doctrine of their master, cannot expect to be well spoken of by men, who make mystery their delight and moral duty their abhorrence.—The moral servant of Christ Jesus must expect to incur the obloquy of men like these; but such obloquy is his greatest praise; and though it may subject him to present inconvenience, it will finally conduct him to everlasting glory.'

We afterward meet with a note on the 'sexual appetite;' (page 196;) some part of which, however accurate the position may be, is rather indelicately worded. Hunger and thirst are gratified in 'the sight of the sun:' but are we to imitate the manners of Diogenes, or of the people of Otaheite, in the indulgences of sense? We are sure that Mr. F. had no such meaning: but his remarks on this subject require to be somewhat restricted and *chastened*.

Mr. Fellowes ends, as he began, with pointing to the features of primitive Christianity. The following note on the conclusion of John's Gospel manifests the enlightened and resolute disciple of Christ:

"*That Jesus is the Christ, the son of God.*" The doctrine and the miracles of Jesus were recorded by the Evangelists, principally to prove and confirm this great truth, that "*Jesus is the Christ, the Son of God.*"—Such was the plain, the unsophisticated and simple confession of faith required by the apostles; and it would have been well for the peace and happiness of mankind, and for the increase of true righteousness and godliness in the world, *if Christian societies had never required any other*. But the original simplicity of the Christian faith has been perplexed or lost in a multiplicity of articles, and a confusion of creeds, which, instead of improving the morals, have only inflamed the passions of men and given rise to endless disputations. May this book contribute to promote more rational notions, and to inspire a better spirit in the Christian world!—I have written it only with that view, and I trust that there is not a sentiment contained in it, which can *justly* give occasion for any reproach on my integrity when living, or on my memory when dead.

ROBERT FELLOWES.'

Moy.

Though our illustrations have been chiefly quoted from the first part of this work, numerous other passages merit specification if we had adequate space: but we must now take leave of these volumes, echoing our approbation of the just and manly sentiments which they contain, and expressing our earnest desire that they may be instrumental in diffusing among Clergy and Laity, Christian truth, Christian piety, and Christian charity.

Moy & Man.ᵍ
ART.

ART. X. *Miscellanies, Antiquarian and Historical.* By. F. Sayers, M.D. 8vo. pp. 174. 6s. Boards. Cadell and Davies.

ON a former occasion *, we paid our respects to Dr. Sayers as a metaphysical and literary essayist; and we are now to contemplate him in the character of an antiquary. In this latter province, he professes to give 'short hortatory remarks' rather than elaborate treatises; and if we cannot bestow the same portion of commendation on his Miscellanies which we allotted to his Dissertations, we are ready to allow that they display a mind formed by nature and qualified by culture to render service to literature.

In his first Essay, on the term "Hebrew," adhering to the meaning of the root עבר *to pass over*, Dr. S. considers the word עברית, *Hebrews*, as alluding to the residence of the founders of the Jewish people beyond the river, (the Euphrates,) and not as having been borrowed from their ancestor *Heber*. He states that it answers to the word *transfluvial*, and regards it as applicable to the people at large. He observes, however, that 'it does not appear that the moderns meant, by denominating the Jewish tongue *Hebrew*, to define the *nature* and origin of that tongue, but merely to express that it was the language used by the *Hebrew* (*i. e.* the transfluvial) nation.'

The next paper, or essay, contains 'remarks tending to prove that the Melita, on which St. Paul was shipwrecked, was the Melita of the Mediterranean.' No notice is here taken of the ingenious Mr. Bryant's observations, in which he endeavoured to shew that this island was the Melita of the Adriatic. He is certain that the modern Malta lies more in St. Paul's track than the Adriatic Melita, which is opposite to the coast of Illyricum; and that it is more likely that the Apostle should have found, in the port of the former than in that of the latter island, a ship bound from Alexandria to Italy. We must recollect, however, that the ship, after having left Crete, encountered a violent storm, and in an unmanagable condition was "driven up and down in Adria." Other circumstances, also, which are enumerated by Mr. Bryant, tend to weaken Dr. Sayers's conclusion.

An investigation follows relative to the history of St. George, the patron Saint of England, for the purpose of proving that this person is not the 'George of Alexandria,' but a renowned Christian knight, one of Diocletian's martyrs. Dr. S. thinks that the antient rituals and service books of the Eastern church furnish evidence in support of this supposition: but we cannot

* See Rev. Vol. x. N. S. p. 373.

regard them as decisive on this point; and the Gothic fragment, which he translates, is of too legendary a cast to be received as an historic document. We shall nevertheless transcribe Dr. S.'s view of the subject:

'St. George *was a Saint of high repute in the Eastern Church at a very early period; he was a Cappadocian of a good family, a commander of note in the time of Diocletian, and after obtaining the honourable title of Count, be finally suffered matrydom on the twenty third of April, the day on which his festival is still kept.*

'Such is the brief, but, as I conceive, authentic account of St. George, which we collect from the venerable memorials above-mentioned, and the testimony which they afford us is, at least in some degree, corroborated by other evidence.

'The institution by Constantine of a religious order of knighthood, under the title of *St. George*, in which was worn *a red cross*, with the words ἐν τουτῳ νικᾶ, may certainly be adduced as a proof that our Saint was believed, in the time of that Emperor, to have been a christian warrior, and probably a martyr, of high rank and distinction.

'The churches too which were erected in the East, in honour of St. George, are an additional evidence of the truth of what I have advanced above; the most remarkable of these was that which, according to Procopius, was founded by Justinian, in Armenia; that of Lydda, which was afterwards repaired by our Richard I, and that at Mangana, which, together with a Monastery, was built by the Bishop of Euchaita; the founders of these churches, as indeed appears as well from the dedications of the buildings, as from some particulars preserved respecting them, certainly attributed to St. George the same character as that which we collect of him from the rituals of the Greeks.'—

'George, the *Arian*, or, as he has been called from the place of his birth, George of Cappadocia, has by some writers been supposed to be the same person as the Saint of whom I have hitherto been speaking; the history of this man may be comprised in a few words: he appears to have been born of obscure parents, but, by his assiduity and obsequiousness, he obtained a profitable employment in the army, in which situation he acquired great wealth; having imbibed the opinions of Arius, he contrived, by the assistance of partisans of a similar faith, to force himself into the seat of Athanasius, at Alexandria: the power which he had thus obtained was exercised to the worst of purposes; he not only persecuted with severity the opposers of his theological opinions, but by his illiberal conduct in other respects, he provoked a general indignation: but the career of his violence and injustice was at length effectually checked; he was degraded, thrown into prison, and soon after massacred in a popular tumult. He was exalted to the primacy of Alexandria in the reign of Constantine, and perished under Julian.

'This narrative cannot I think but convince every unprejudiced reader, that George the Arian was a very different person from St. George of the East, for without insisting upon the difficulty of intro-

ducing into the Catholic calendar a heterodox army-contractor, whose title to the honour of martyrdom was *openly disputed* by Epiphanius, the particulars of his life, no less than the *mode* and *period* of his death, are utterly irreconcilable, by any ingenuity, with the history of the more ancient St. George.'

In conclusion, he adds:

'*The red cross*, which is usually attributed to St. George for an armorial bearing, was possibly adopted from the institution of Constantine's order of knighthood that the figure of the same Saint *armed and on horseback*, expresses his martial character, and was introduced by the Greeks at a very early period; that the *dragon* which he is depictured as slaying is generally, and I believe justly, deemed to be the symbol of Paganism; and that the figure of *a young woman kneeling* by St. George, which is frequently met with in paintings and carvings, was either designed as a type of some city or province imploring his aid, or may have been rather intended to represent the damsel whom he is reported to have so gallantly saved from destruction.'

The Doctor does not appear to be himself exempt from that 'indignation' which he regards 'as not altogether unpardonable in an Englishman, against the mean and cruel George of Alexandria;' and if we had not other saints whose history is blackened by traits of meanness and cruelty, we should applaud this indignation, and thank him for his generous efforts to place our ghostly Patron in a more respectable light than that in which he is exhibited in the pages of Gibbon.

From the author's sketch of the rise and progress of English poetry, we select the following passages:

'At the Norman conquest, the Anglo Saxon tongue, and of course the Anglo-Saxon poetry, were anxiously discouraged; Talliefer and Berdic, the minstrels of the Conqueror, accompanied their master to England, and Norman poetry was consequently introduced. Philip de Than, who lived in the time of Henry I. and who was the author of the Liber de Creaturis, appears to have been the first poet in England who composed in the Norman tongue; his example was followed by Nantueil, by Gaimar, and by Wace; the Brut of this latter writer was finished about 1155, and was rimed; other writers might be enumerated who composed their poetical works in the Norman dialect; but it is enough to observe, that the *pure Norman* school of poetry seems to have prevailed from the reign of the first to that of the second Henry.

'To the Norman succeeded the *Anglo-Norman* school; in this the Saxon dialect was preserved, but with an uncertain mixture of Norman words; the first writer of this school was Layamon, who translated Wace's Brut; the author of the Land of Cockayne is another composer of the same class, though the Saxon prevails more in his composition than in the work of Layamon. Robert of Gloucester, Manning, and a few other writers of inferior note, constitute the re-

mainder of this school. The favourite materials of the poets, both of the Norman and Anglo-Norman schools, were the tales of *Chivalry* and *Romance;* this species of writing, if not invented in Armorica, was thence imported into England, and chiefly through the medium of the Normans. The minstrels of William the Conqueror, who sang to his troops the animating praises of Charlemagne and Roland, may justly be considered as the earliest introducers of the strains of Romance; and the subsequent acquisition of the Exploits of King Arthur, of the Geste of King Horne, of Turpin's Charlemagne, and of many works of a similar kind, propagated a very general admiration of that species of composition, and excited in the poets of the time an eager desire to translate, or to imitate, productions of so fascinating a kind.

'The Anglo-Norman school of poetry was followed by that which I cannot better distinguish than by the denomination of *English:* of this school Chaucer is the acknowledged father; the language indeed of this writer abounds, like that of his immediate predecessors, with Norman words, but the eminence of his productions fixed with tolerable stability that mixture of French and Saxon which was to constitute the basis of the English tongue; and although it cannot be denied that many of the words which he has used are now become obsolete, yet the general structure and composition of our language have never been materially changed since the period in which he wrote.'

The first traces of an imitation of the Italian writers occur, as the author observes, in the works of Chaucer: but the example was little followed till the reign of Elizabeth, when Spenser and a few of his party established a school of poetry, justly celebrated under the name of the *Italian.* Shakspeare formed himself on no model. Milton had in his contemplation not less that of the antients than that of modern Italy. The metaphysical poets, from Donne to Cowley, copied all the faults of Marino. Dryden, in his versification, it is evident, had in his view the French writers; and he, with Pope, and his other imitators, constitute a school which may be termed the *French.* Collins and Gray may be regarded as the founders of the *Greek* school.

The 'Hints on English Architecture' are very concise and superficial.

It is impossible not to commend the liberal and patriotic spirit which is conspicuous in the attempts of the author to call forth attention to Saxon literature; the neglect of which, in a highly literary nation, is not a little extraordinary. Researches of this sort, as tending so directly to make us better acquainted with the genius of our language, to illustrate constitutional points, and to elucidate our history, present the strongest claims to British attention. Dr. Sayers testifies his regret at the extinction of the Saxon Professorship at Cambridge founded by Spelman, the chair of which had been adorned

by Wheelock and Somner. At the sister University, an institution of this sort still exists: but we have not heard of any recent benefits which the public has derived from it. We know of no language of reprehension too severe to be applied to patrons, who, by instances of improper choice, occasion the laudable intentions of the benefactors of letters to be defeated.—Dr. S. pays a proper tribute to the labours of Strutt and Turner.

Perhaps our history no where furnishes a more striking instance of the *Nolo episcopari*, than in the conduct of Anselm in the reign of Wm. II., as here depicted in the translation from Eadmer of the particulars of his promotion to the Archiepiscopal dignity of Canterbury; and it is an amusing specimen of a very antient historical composition of the Norman school.—Sketches of the lives of Edgar Atheling and Edmund Mortimer form the remainder of this small volume, which is creditable to Dr. Sayers as an author, in respect to style, taste, and judgment.

Jo. r Mo-y.

ART. XI. *Supplementary Pages to the Life of Cowper*, containing the Additions made to that Work, on reprinting it in Octavo. By William Hayley, Esq. 4to. 7s. 6d. Boards. Johnson. 1806.

IT may be remarked of Cowper as it was said of Johnson, that he is a literary comet with a long tail. His biographer, with an enthusiasm which we cannot persuade ourselves to condemn, swells the life of his poetical friend with supplement added to supplement, and perhaps *necdum finitus Orestes.* The amiable and contemplative Cowper is, indeed, a subject of so much interest, that we feel ourselves obliged to Mr. Hayley for endeavouring to render it complete justice.

In our account of the former volumes, (see M. R. Vol. xli. N. S. p. 225. and xliv. p. 241.) we adverted to the aukward circumstance of his separation from Lady Austen, whose genius rendered her singularly qualified to be the companion of the poet; and we regretted the suppression of Cowper's farewell letter to Lady A., which was so necessary to the elucidation of this affair, and to remove suspicions which might possibly arise in the breast of the reader. Mr. Hayley here again alludes with clearness, and yet with delicacy, to this incident, and exerts his best endeavours to vindicate Mrs. Unwin for 'feeling apprehensive' of the consequences 'of Lady Austen's fascinating powers.' We copy the passage entire:

'In those very interesting conferences with which I was honoured by Lady Austen, I was irresistibly led to express an anxious desire for the sight of a Letter, written by Cowper in a situation, that must

have called forth all the finest powers of his eloquence as a monitor and a friend. The lady confirmed me in my opinion, that a more admirable Letter could not have been written; and, had it existed at that time, I am persuaded from her noble frankness, and zeal for the honour of the departed poet, she would have given me a copy. But she ingenuously confessed, that in a moment of natural mortification she burnt this very tender, yet resolute Letter. I mention the circumstance, because a literary correspondent, whom I have great reason to esteem, has recently expressed to me a wish (which may perhaps be general) that I could introduce into this compilation the Letter in question. Had it been confided to my care, I am persuaded I should have thought it very proper for publication, as it displayed both the tenderness and the magnanimity of Cowper: nor could I have deemed it a want of delicacy towards the memory of Lady Austen to exhibit a proof, that, animated by the warmest admiration of the great poet, whose fancy she could so successfully call forth, she was willing to devote her life and fortune to his service and protection. The sentiment is to be regarded as honourable to the lady. It is still more honourable to the poet, that with such feelings, as rendered him perfectly sensible of all Lady Austen's fascinating powers, he could return her tenderness with innocent gallantry, and yet resolutely preclude himself from her society, when he could no longer enjoy it without appearing deficient in gratitude towards the compassionate and generous guardian of his sequestered life. No person can justly blame Mrs Unwin for feeling apprehensive, that Cowper's intimacy with a lady of such extraordinary talents might lead him into perplexities, of which he was by no means aware. This remark was suggested by a few elegant and tender verses, addressed by the poet to Lady Austen, and shewn to me by that lady.

'Those, who were acquainted with the unsuspecting innocence and sportive gaiety of Cowper, would readily allow, if they had seen the verses, to which I allude, that they are such, as he might have addressed to a real sister. But a lady, only called by that endearing name, may be easily pardoned, if she was induced by them to hope, that they might possibly be a prelude to a still dearer alliance. To me they appeared expressive of that peculiarity in his character, a gay and tender gallantry, perfectly distinct from amorous attachment. If the lady, who was the subject of the verses, had given them to me with a permission to print them, I should have thought the poet himself might have approved of their appearance, accompanied with such a commentary.'

The biographer has exercised all his dexterity in support of the platonic feelings of the poet: but, as it is well known that friendship between the sexes is nearly allied to Love, it is possible that Cowper might have felt one of the little Urchin's darts; and that, when he wrote the amorous verses to Lady Austen, he was really in love with her. That he had fortitude sufficient to conquer his passion for this accomplished Lady, in order to appease the jealousy of 'the generous guardian

dian of his sequestered life,' is much to his praise: but Mrs. Unwin was too selfish in forcing him to renounce the solace of such extraordinary talents as those of Lady Austen.

After this paper, a digression occurs, which is thus introduced:

'Add after the Letter to Samuel Rose, Esq. August 18, 1792.

'The kind wishes, that my guest thus addressed to Mr. Rose, from Eartham, recal so forcibly to my heart a sense of Cowper's cordial and merited esteem for this very interesting friend, and of my severe affliction in having recently lost him, that I trust the reader will forgive me, if I here make a pause in the work before me, to pay a tribute of regard to the memory of a highly promising character, whose early death has proved to all, who had the pleasure of knowing him, a source of affectionate regret.

'The preceding Letters of Cowper to this amiable young man must have prepared even such of my readers, as may be strangers to his person, to take an interest in his fate; and the generous zeal, with which he delighted to assist me in illustrating the life of the poet, whom he fervently loved and revered, entitle him to a record of tender distinction in these pages. Our mutual attachment to Cowper led us to become intimate and confidential friends to each other: and the inscrutable decrees of Heaven have now made it my duty to commemorate the endearing qualities of my younger friend, whose amiable and affectionate hand I could have wished employed in rendering such an office of kind remembrance to me, instead of his receiving it from mine.'

The manner in which this biographical notice is composed evinces that Mr. Hayley possesses a heart formed for friendship; we well knew the subject of it, who was not more endeared to the writer of these lines by the ties of consanguinity, than he was esteemed for the qualifications of his mind and the attributes of his character; and we can vouch for the truth of Mr. H.'s eulogium, and the general accuracy of his historic detail. Mr. R. was the only surviving son of the late Dr. William Rose, of Chiswick, Middlesex; was bred to the profession of the bar; and after having encountered those trying delays (aggravated by the growing claims of a young family) which attend the aspirant for legal honours, was carried off in a decline at the period when success and distinction seemed ready to crown his efforts. He died Dec. 20, 1804, in the 38th year of his age; leaving a widow, with four boys, one of whom is the godson of Mr. Cowper, and bears his name. G.2.

The additional Letters, inserted in this volume, consist of a series addressed by the poet to the Rev. Walter Bagot, and three or four to Lady Hesketh. In the eye of a literary man in retirement, his study is his world; and the subject which principally occupies his thoughts makes the prominent figure on

his epistolary canvas. During the period of his correspondence with Mr. Bagot, Homer is "the rod that swallows up all the other rods:" but it is amusing to see with what pleasantry and variety he serves up the Old Grecian. Even his disapprobation of certain parts of his author is expressed with humour. He thus writes to Mr. Bagot from Weston Jan. 3, 1787:

'My dear Friend,

'You wish to hear from me at any calm interval of epic frenzy. An interval presents itself, but whether calm or not, is perhaps doubtful. Is it possible for a man to be calm, who for three weeks past has been perpetually occupied in slaughter: letting out one man's bowels, smiting another through the gullet, transfixing the liver of another, and lodging an arrow in the buttock of a fourth? Read the thirteenth book of the Iliad, and you will find such amusing incidents as these the subject of it, the sole subject! In order to interest myself in it, and to catch the spirit of it, I had need discard all humanity: it is woeful work; and were the best poet in the world to give us at this day such a list of killed and wounded, he would not escape universal censure; to the praise of a more enlightened age be it spoken. —I have waded through much blood, and through much more I must wade, before I shall have finished. I determine in the mean time to account it all very sublime, and for two reasons—First, because all the learned think so - and secondly, because I am to translate it. But were I an indifferent by-stander, perhaps I should venture to wish, that Homer had applied his wonderful powers to a less disgusting subject. He has in the Odyssey, and I long to get at it.'

The only new piece of poetry is what Mr. H. calls a *lusus poeticus* on killing a viper in the garden, and it is indeed a proof how easily Cowper could play and gambol with the Muse:

'THE COLUBRIAD.

'Close by the threshold of a door, nail'd fast,
Three kittens sat. Each kitten look'd aghast.
I, passing swift and inattentive by,
At the three kittens cast a careless eye;
Not much concern'd to know what they did there,
Not deeming kittens worth a poet's care.
But presently a loud and furious hiss
Caus'd me to stop, and to exclaim—"What's this?"
When, lo! upon the threshold met my view
With head erect and eyes of fiery hue
A viper, long as Count de Grasse's queue.
Forth from his head his forked tongue he throws,
Darting it full against a kitten's nose;
Who having never seen in field or house
The like, sat still and silent, as a mouse.
Only, projecting with attention due
Her whisker'd face, she ask'd him—"Who are you?"

On

On to the hall went I with pace, not slow,
But swift as lightning, for a long Dutch hoe:
With which, well arm'd, I hasten'd to the spot,
To find the viper. But I found him not,
And, turning up the leaves and shrubs around,
Found only, that he was not to be found.
But still the kittens, sitting as before,
Sat, watching close the bottom of the door.
"I hope"—(said I)—"the villain I would kill
Has slipt between the door and the door's sill;
And if I make dispatch and follow hard,
No doubt, but I shall find him in the yard:"—
For long ere now it should have been rehears'd,
'Twas in the garden, that I found him first.
E'en there I found him. There the full-grown cat
His head with velvet paw did gently pat,
As curious as the kittens erst had been
To learn what this phenomenon might mean.
Fill'd with heroic ardour at the sight,
And fearing every moment he would bite
And rob our household of our only cat
That was of age to combat with a rat,
With out-stretch'd hoe I slew him at the door,
And taught him *never to come there no more.*'

It has been often remarked that only men of sense can talk nonsense agreeably; and it is a mark of genius, even when it unbends, to evince its superiority over the vulgar.

At the close of this Supplement, the benevolent author makes an appeal to the feelings of the literary public, which we trust will find them consonant to his own,—equally warm and equally *active.* It was some years since his intention to publish an edition of Milton, accompanied by all the MSS. of Cowper relative to our great bard, the product of which should be devoted to the erection of a monument to the amiable poet of more modern days. Since the circulation of his proposals to that effect, 'a favourite godson and namesake of Cowper has had the misfortune to become an Orphan at an early age;' and it has occurred to Mr. H. that 'by converting these MSS. relative to Milton, not into a marble monument, but into a little fund, to assist the education and future establishment of this interesting Orphan,' he will offer a tribute of respect to Cowper's memory, than which none 'could be more truly acceptable to his pure and beneficent spirit.' He therefore now intends to print the Latin and Italian poems of Milton translated by Cowper, with all that remains of his projected Dissertations on Paradise Lost, in one handsome quarto, at the price of two guineas. The MSS. are already transcribed for the press; and Mr. H. solicits the public ratification of his truly laudable design.

ART.

Mo-y.

ART. XII. *Selections from the Spectator, Tatler, Guardian, and Freeholder.* With a preliminary Essay. By Anna Lætitia Barbauld. 3 Vols. 12mo. 10s. 6d. Boards. Johnson.

IF it be generally true of books as of their authors, that "one generation passeth away and another cometh," the observation is particularly verified in those compositions which are aimed at the transient opinions and fashions of the day, and which must lose much of their value when the circumstances that occasioned them are no more. Such are the papers from which the present selections are taken. Though the Essays of Addison and his coadjutors might be beneficial in ridiculing the follies and correcting the manners of the age in which they appeared, and indebted as we may be to them for essentially contributing to the refinement of the national taste, we cannot read them with the interest which they excited in our ancestors, nor indeed in many instances feel the pungency of the wit which they contain.

When, therefore, the Tatler, Spectator, Guardian, and Freeholder, are now taken from the shelf, it must usually be for the sake of particular papers, and not with the view of a complete perusal. Under this idea, the Selections before us have been made; and they are preceded by an Essay from the pen of Mrs. Barbauld, which must considerably enhance their value. As a critic, Mrs. B. discriminates with ability, and her appreciation of the general merit of the several compositions under the above stated titles is correct. 'In the Tatlers,' she observes, 'there is a great deal of absolute trifling, and the Spectators themselves, though the best of the several sets, are very unequally written.' She justly remarks, also, that, since the period in which these papers were composed, 'we are grown more accurate in our definitions, more discriminating in our investigations, more pure in our diction, more fastidious in the ornaments of style; we possess standards of excellence of every kind to refer to, books multiply on our hands, and we willingly consign to oblivion a portion of the old, to make room for the increasing demands of the new.' In adverting, however, to these once popular Essays, some account of their original publication will be required; and in this respect Mrs. B. has endeavoured to gratify the curiosity of the reader. We shall make some extracts from her details:

'The Tatler was undertaken by Sir Richard Steele, under the fictitious name of Isaac Bickerstaff; which he assumed, as he tells us himself in the dedication to the first volume, in order to take advantage of the popularity the name had acquired from its having been made use of by Swift in his humorous predictions relative to poor Partridge, the

the almanac-maker. The first number was published April 12, 1709.'—

'This publication gave as it were the dawn and promise of its successor, the *Spectator*; and indeed there are papers in it equal in humour to any of the latter: as the account of the freezing of words in Nova Zembla, the Court of Honour and some others: but, in general, the wit is local and temporary, the style negligent; and even the strain of the graver papers rather gives the idea of a wit who lashes the town, than an elegant moralist who instructs the world. The Tatler abounds in personalities; to some of these the clue cannot now be recovered and of others the interest has long since been lost. Party spirit also, at the time these papers were published, ran very high; the whigs and tories were so nearly balanced that they maintained for some time an equal struggle, which at length ended in the complete defeat of the whigs, the disgrace of the duke of Marlborough, and the forming that ministry which directed the four last years of queen Anne. Steele took a decided part in favour of the whigs, and introduced a paper against Harley, which lost him his place of Gazetteer. Weary, perhaps, of the responsibility of a paper, of which he was now well known to be the editor, and of being personally threatened, as he often was, for the liberties he took with living characters, he suddenly dropped the work on January 2, 1710. It revived in two months' time, under better auspices and with new associates, and bore the title of the *Spectator*.'

'To estimate the good which was done by this publication, we should consider the state of society at the time it was written Party spirit was high and bitter, the manners of the wits and fashionable young men were still tinctured with the licentiousness of the court of Charles II., mixed with the propensity to disorderly outrages and savage frolics incident to a people who were still amused by the Bear Garden, and who had not yet been taught to bend under the yoke of a strict police. The stage was in its meridian of genius and fashion, but disgraced by rant and grossness, which offended the sober and excluded the strict. Men lived much in clubs, and of course drinking was common. There was more separation than at present between the different classes of society; and each was more strongly marked with the peculiarities of his profession. There were learned and there were elegant women; but manners had not received a general polish, nor had women the advantage of a general cultivation. Genius had already attained its perfection, but the reign of taste may be said to have commenced with Addison. The coadjutors of Addison and Steele in this work were Eustace Budgell, Tickell, Hughes author of the Siege of Damascus, Henry Martin, Pierce bishop of Rochester, and Mr. Henry Grove, of Taunton; occasionally Mr. Byrom, Parnell, and Pope, whose Messiah was first published here, together with various correspondents, some known and others unknown. Of all these Addison was the head of gold. His merit is indeed so superior to that of his associates, that their labours probably live to this day only by being grafted on his fame. Many of their papers are pleasing and instructive: yet, if by any accident they were destroyed, their loss would scarcely be felt amongst the

the various treasures of English literature; whereas the loss of Addison could not elsewhere be supplied, and would make a chasm not in the number only, but in the species of our fine writers.'—

'The Spectator continued from 17 0 to 1714; that is, during the last years of Queen Anne to the beginning of the reign of George the First: and during a time when all the other periodical publications were party papers, and so bitter a spirit of animosity divided almost every company, it was no small advantage that one paper appeared every morning the tendency of which was of an opposite nature, and that presented subjects for conversation which men might canvass without passion, and on which they might differ without resentment. Three thousand of them were sold daily soon after the commencement of the publication; afterwards, it is said, twenty thousand; and it may rebuke our rage for typographical luxury to be told, that the immortal productions of Addison were first given to the public on a half-sheet of very coarse paper, and, before the imposition of a stamp, for the price of one penny.

'The Guardians may be considered as a kind of sequel to the Spectators. They were in two volumes. The strain of them is somewhat less sprightly; but they contain many excellent papers, and among them several by Pope. The Guardian was published in the year 1713, between the seventh and eighth volumes of the Spectator.'—

'The Freeholder was a direct party paper written by Addison alone, on the side of Government, immediately after the rebellion in 1715, when perhaps half of the nation were Jacobites in their hearts.'

It is impossible, in executing a selection of this kind, completely to satisfy all readers. Some may think that the editor has omitted papers which merited insertion, while others may be of opinion that the bulk of these three volumes might have been reduced without loss to the public. On such points it is difficult to decide: but those who are acquainted with Mrs. B.'s literary abilities will take it for granted that nothing is inserted which the reader of taste would have desired to exclude.

Mon.

MONTHLY CATALOGUE,

For APRIL, 1806.

LAW.

Art. 13. *Cases of Controverted Elections*, in the Second Parliament of the United Kingdom; begun and holden August 31, 1802. By Robert Henry Peckwell of Lincoln's Inn, Esq. Barrister at Law. Vol. I. 8vo. pp. 528. 13s. Boards. Butterworth. 1805.

Lord Glenbervie, (while Mr. Douglas,) whose labors commenced with the new tribunals for the decision of election petitions, presented the profession with reports which were models of their kind, and which

which have facilitated or even in a degree guided the practice of Parliamentary law. His successors have rendered respectable services in the same line, but they come very far behind their leader. If we except the noble Lord in question, we shall find that the present reporter needs not blush by the side of any of his fellow labourers; his volume exhibits marks of laudable diligence; the composition has the merit of perspicuity; the materials have been selected with judgment; and a laudable aim at brevity is discernible throughout: but this quality is not without its antient accompaniment. The points of law are stated with clearness and distinctness; and the summary of the arguments applied to them indicates a mind which knows how to appreciate the weight that is due to them: but it will be thought that they are too abruptly introduced; and it will most probably be wished that the transactions, out of which they arose, had in some instances been supplied, and in others more fully disclosed. If the reader will pay attention to the chronological relation of these reports; if he will regard them as supplemental rather than independent productions; if, master of the text books, and acquainted with the printed accounts of the prior decisions, he sits down to peruse the performance before us; no complaint will be made, since the volume will be found sufficiently full. It is rarely that we have to accuse authors on the score of brevity; if it be a fault, it is on the right side, and one to which we are disposed to be lenient: to the opposite extreme, many of our precious hours are sacrificed.

On the question whether agency ought to be proved before evidence of bribery is admitted, the arguments used before different committees are collected by Mr. Peckwell, and exhibited under one point of view in the Dumferling case, which stands the first in the work: the whole furnishes a complete specimen of the style of British forensic disputation. The evidence of bribery is, we imagine, received previously to agency being established, not as being *de bene esse*, but on the ground of its being the duty of the committee to try the merits of the election generally; and to declare it null if bribery has been practised in favour of the successful candidate, though it cannot be brought home to him. This extent, however, cannot be given to the duty of the committee, without the necessary allegations being contained in the petition.

Mr. Peckwell informs us that 'he has studiously endeavoured to select for the materials of his Reports, such things only as relate to questions of Parliamentary law, and properly belong to a professional book. No more of the facts of each case have been given than are necessary to make the arguments understood, and the arguments themselves have been collected and compressed into one speech only on each side; it is also proper to add, that although the substance of them has been strictly preserved, the language in which they are drawn up, is entirely that of the reporter; the manner in which causes are necessarily conducted before committees, rendering it impossible to adhere, in any degree, either to the language or to the arrangement of the speeches of the counsel.

'The Introduction contains an account of the proceedings of the House of Commons in some matters relating to elections, as well in the

the present as in former parliaments, since the passing of Mr. Grenville's Act.

'In some of the notes, and in the Appendix, a few cases are shortly given, of which no report has hitherto been published. The author is conscious that these are in many respects imperfect and unsatisfactory, but they contain such an account as could be extracted from the minutes of the committees; and they will be found to afford several very useful and important determinations. It is indeed much to be regretted that so many cases of controverted elections still remain unreported.'

The object of the Introduction is to give information relating to the following particulars; '1. who may present such a petition as may be referred to a select committee; 2. what may be the subject of such a petition; 3. within what time such a petition may be presented; 4 of recognizances; 5. of the admission of separate parties, in striking the list of the 49 members drawn by ballot.'

We shall reserve a more particular account of the cases now submitted to the public, till we receive the second volume, which the author assures us is soon to appear; and we now conclude with observing that Mr. Peckwell has shewn himself to be master of the subject, has acquitted himself with ability, and has laid the profession under obligations.

Jo.

Art. 14. *The Trial of Richard Patch*, for the Wilful Murder of Isaac Blight, at Rotherhithe 23d Sept. 1805. At the Session-House, Newington, Surrey, 5th April 1806. Taken in Short Hand by Joseph Gurney and W. B. Gurney. 8vo. 5s. sewed. M. Gurney.

The circumstances attending the atrocious act here recorded have excited an unusual portion of public interest; and curiosity may now be amply gratified, by the examination which took place at the trial, and which is fully detailed in the pamphlet before us. The known character of Messrs. Gurney will be a pledge for the accuracy of their report.—A plan of the premises of Mr. Blight is prefixed.

G. 2.

PHILOSOPHY.

Art. 15. *Important Discoveries and Experiments elucidated on Ice, Heat, and Cold.* By the Rev. James Hall, A.M. 8vo. 2s. 6d. Jordan and Co.

The author of this tract seems a well meaning and benevolent man, but not eminent for his judgment or the accuracy of his information. He announces rather pompously, as new truths, those facts with which the world has been long acquainted: at least, we have for many years known that sea water frozen contained no salt: which is the principal fact treated by the author; who advises that ships, instead of casks of water, should take in parallelopepids of ice. This substance would certainly stow better, and, which is its chief recommendation, always furnishes good and wholesome water when melted: but there are objections against this plan. The specific gravity of ice is less than that of water; and more precautions would be necessary

sary to keep it from thawing, in a voyage, for instance, to the East Indies, than could well be employed

Important Experiments, although the title page announces such, are not to be found in this pamphlet. Dimly illumined by the faint rays of something like a theory, the author is rather extravagant, and attributes too much to his favorite ice and cold. He seems imperfectly to understand chemistry, and mistakes fixed air for common atmospheric air. In one or two passages, may be remarked an odd mixture of pious feeling and a taste for the ludicrous. R.W.

MILITARY AFFAIRS.

Art. 16. *An Address to the Right Hon. W. Windham*, on the public Defence; comprizing a consideration of the Regular, the Militia, and the Volunteer Forces; inscribed to the Inhabitants of the only independent Country now in Europe. 8vo. 1s. 6d. Printed at Southampton;—Ridgway, London.

Extraordinary contingencies undoubtedly demand extraordinary conduct; and very forcible considerations are here urged, by no common writer, as leading to the adoption of energetic measures. Thinking much in unison with the Right Hon. gentleman whom he addresses, this author advises the abolition of the volunteer system, the incorporation of the whole of the Militia with the line, and material alterations in the regular army. On the latter subject, he certainly recommends some salutary steps; and especially the adoption of that fundamental principle, the selection and encouragement of *talents* in preference to every other claim. His comparisons of our practice with that of the enemy in this respect, and his representation of the urgent necessity of our following his example as the only means of counteracting its effects, are equally striking and just.—With regard, however, to the Volunteers and the militia, it is remarkable that he offers no modification nor succedaneum for such *constitutional* force; though he intimates that, if ever less perilous times should recur, a militia might again be instituted.—The plan brought forwards by the Secretary at War, since the publication of this pamphlet, supersedes the necessity of farther comments on the author's propositions. G.2.

MEDICAL, &c.

Art. 17. *Quincy's Lexicon-Medicum. A new Medical Dictionary*; containing an Explanation of the Terms in Anatomy, Physiology, Practice of Physic, *Materia Medica*, Chemistry, Pharmacy, Surgery, Midwifery, and the various Branches of Natural Philosophy connected with Medicine. To which is added a Glossary of Obsolete Terms. By Rob. Hooper, M. D. F. L. S. &c. 8vo. 16s. Boards. Longman and Co.

The nature of this publication is sufficiently expressed in the title. It professes to be an enlargement and correction of the well known work of Quincy; a work which, for many years, was deservedly considered as the best manual for the use of the medical student. The great advances, however, which have been made in the different medical sciences, and the total revolution which medical theory has experienced,

perienced, have rendered the dictionary of Quincy nearly obsolete, and reduced its value almost entirely to the consideration that it affords a good view of the mathematical hypotheses which were in vogue when it was written. Under these circumstances, Dr. Hooper was employed to modernize it; and he has produced a volume which contains little of the original, except the title. Such a work can scarcely be considered as an object of minute analysis or criticism. The chief merit for which we look, in a compilation of this nature, consists in accuracy and selection; and, as far as we are able to judge, this publication possesses a requisite portion of both these qualifications. There is no scope for genius or originality, but the author displays extent of research, and seems to be in possession of the latest information respecting the topics on which he treats.—We regret that he has not added to the value of his production by giving accurate references to the sources whence he has derived his materials. Bos.

Art. 18. *The Rights of Infants;* or a Letter from a Mother to her Daughter relative to the Nursing of Infants. By Mrs. Dawbarn. 8vo. 1s. Vidler. 1805.

This pamphlet appears to be written by a well disposed female, who has been conversant with the management of children, and regards herself as removed above the vulgar prejudices which so much prevail in that department. Her advice is principally directed to the middle class of society; and there are few persons of that description, perhaps, who may not peruse it with some advantage. The observations are arranged under the heads of washing, dressing, feeding, exercise, air, sleeping, and the administration of medicine. Mrs. D. is a strenuous advocate for the practice of mothers suckling their own infants, and enumerates the evils that too frequently attend the custom of putting out children to nurse. On these particulars we perfectly coincide with her: we do not, indeed, perceive any thing very novel or striking in her remarks: but, as we deem it of consequence that such important subjects should be brought before the public under a great variety of forms, we are fully disposed to sanction them with our approbation. D.o

Art. 19. *A Practical Account of a Remittent Fever,* frequently occurring among the Troops in this Climate. By Thomas Sutton, M.D. 8vo. 2s. Robinson. 1806.

Dr. S. here gives an account of a remittent fever, which he has frequently observed among the military in this island, during the colder seasons of the year. It evidently appears to be contagious, and at first view its most obvious characters differ little from those of common typhus: but, on strict examination, an affection of the lungs will be found to be present; and this symptom, although not the most distressing to the feelings of the patient, seems to be that against which the efforts of the practitioner should be the most strenuously directed. Great heat of the skin prevails during the whole course of the complaint, the nervous system is much deranged, the stomach and bowels are often disturbed with vomiting and diarrhœa, the limbs are affected with violent pain, and the pulse (for the most part) far exceeds its accustomed standard. A cough also accompanies these complaints,

complaints; which at first is often so slight as to escape notice, and is unattended with any considerable expectoration. If the attack be treated merely as a disease of debility, and recourse be had in the commencement to stimulants, the morbid appearances are usually aggravated, and a fatal termination frequently supervenes. On inspection after death, inflammation is sufficiently manifest in the thoracic viscera, and generally in those of the abdomen, although in a less degree.

In the treatment of this fever, especial attention must be paid to the state of the lungs, and the tendency to inflammation; and, accordingly, blood-letting has been found the most effectual, indeed almost the sole remedy on which any confidence could be placed. This system has been carried to an extent which, in this country, is very unusual; yet, if we are to rely on the authority of Dr. Sutton, its effects seem to have been very decidedly beneficial. The number of successive bleedings, employed in some of the cases, will indeed appear almost incredible to an English practitioner: but it must be remembered that the subjects of the author's treatment were not taken indiscriminately from both sexes, and from all ages and conditions, but were uniformly men in the vigour of life, and habituated to laborious exercises. Still, after we have admitted these considerations, we must acknowlege that the practice is very different from that which we should in theory have been inclined to recommend. Probably, like other novelties, it may have been pushed too far: but we certainly think that the subject deserves serious attention, more especially from those who are engaged in a similar department of the profession. **Bos.**

Art. 20. *A Treatise on Tropical Diseases; on Military Operations*; and on the Climate of the West Indies. By Benjamin Moseley, M.D. &c. &c. 4th Edit. 8vo. 12s. 6d. Bds. Nichols, Longman, &c.

This work came under our review on its first publication, several years ago: but we are induced to notice it again, in consequence of an additional section which it now possesses, on the influence of the moon on the human body. The supposed agency of this planet was among the earliest of medical superstitions; and in the first stages of society, it was universally admitted, even by those who were distinguished for their science. A more enlightened philosophy has, in a great measure, banished these notions; yet we occasionally find them supported in the present day. As it is acknowleged that the moon has a powerful effect on the aqueous part of our globe, it is not impossible that her influence may extend to its other constituents; and observation alone can determine how far this is the case. Dr. Moseley is a strenuous advocate for the existence of the lunar influence on the human body; and he brings forwards, in support of his opinion, a long train both of facts and authorities. As to the latter, they do not weigh much with us; since however we may venerate the names of Hippocrates, Aristotle, and Galen, we cannot forget that their writings abound with errors on subjects of natural philosophy, so that on these topics we are far from placing implicit confidence in them. Indeed, we apprehend that the bare perusal of the quotations, which Dr. Moseley makes from their

writings, will afford sufficient proof of our position. The 2d part of the essay, however, demands more attention, in which the author adduces his own observations on the subject. He first relates his experience of the effects of the lunar influence in Jamaica, particularly in the year 1777; when, he says, they were more remarkable than in any other season: but we must confess that the observations appear to us extremely vague, and by no means impress us with a conviction of the truth which is attempted to be proved by them. Besides the influence of the moon on living bodies, as manifested in its effects on diseases, Dr. Moseley positively asserts that it has considerable power over dead matter. 'Between the tropics, (he says,) and in all hot climates, the moon has more corruptive power than in northern latitudes. Meat and fish there putrify in a few hours at all times; and almost immediately, when exposed to the moon. Sailors know this, and take precautions accordingly. A dead carcase exposed to the sun, and full moon, will in a day or two be converted into a living community of maggots.' For the proof of this fact, we should demand much stronger evidence than this vague reference to popular opinion.

Dr. Moseley afterward mentions some instances of the supposed influence of the moon over the diseases of this country: but here again we find little else than general assertions and unsatisfactory statements, where we should require an accurate and ample detail of facts. He next attempts to shew that old persons are much affected by the moon, and that they generally die either at the full or the change. In support of this opinion, he instances the hospital at Chelsea, and informs us that 'of twenty-four instances of deaths, of men between the age of 85 and 100, which have come under my knowledge within these few years, 13 died at the new moon; 7 at the full moon; 2 at the first quarter, and 2 at the last quarter.—Many of these events happened on the exact day of the lunar periods I mention; and none exceeded 48 hours from them.' The same coincidence appears to have been, in some degree, observed at the hospital for French protestants in St. Luke's. In the course of 12 years, 204 have died who were above the age of 70; of these, '74 died at the full moon, and 61 at the new moon. The remaining 66, 7 excepted, died at and within 48 hours of the quarters.'

These facts, we think, are deserving of some attention; yet, in their present state, they are too few and too inaccurate to establish the hypothesis in support of which they are adduced. Though Dr. Moseley's observations, then, do not prove the opinion which he labors to defend, they place it in such a point of view as causes us to wish that it may be more fully investigated. **Bos.**

Art. 21. *An Essay on Diet and Regimen*, as indispensable to the Recovery and Preservation of Firm Health, especially to the Indolent, Studious, Delicate, and Invalid; with appropriate Cases. By J. M. Adair, M.D., Member of the Royal Medical Society, and Fellow of the Royal College of Physicians of Edinburgh, &c. &c. &c. 8vo. 4s. Ridgway.

It is requested by this author that the preface may be perused with attention, before the reader enters on the essay itself; we have complied

complied with this notice, and have found in the preface some useful remarks: many of which, however, might perhaps have been more properly introduced into the body of the work. He attributes a large share of the disease, which prevails through so considerable a part of civilized society, to a defective education; 'by which the senses, appetites, and passions, gain a dangerous predominance over the reason and conscience.' He feels fully aware of the importance of his advice; for he assures us that if it does not produce any good effect, 'it will not proceed from want of efficacy in the means, but want of obedience to the precepts.'

In a short introduction, Dr. Adair gives a general view of the animal œconomy, its various functions, and the peculiar temperaments or habits which different individuals exhibit: of these he enumerates five; the firm, the delicate or nervous, the sanguine, the phlegmatic, and the dry. The differences he seems to ascribe to an original variation in the bodily organization; and on different states of the nervous system he supposes 'the discrimination of *natural* character to depend.' The first chapter of the essay relates to 'foods and drinks;' in which we have some remarks first on the quantity, and 2dly on the various qualities of aliments, with their supposed effects on the digestive powers. The observations are, in general, such as every one will immediately subscribe; useful, but obvious. We may state, indeed, a few exceptions; such as his remark that 'animal jelly is difficult of digestion, and therefore improper for weak stomachs;' a notion that, we apprehend, is contradicted by every day's experience. He is extremely vehement against the use of tea, to which he attributes numerous and weighty evils; and he goes so far as to countenance the old opinion that green tea owes its color to verdigrease, an idea which may be disproved by any person who will subject it to the proper chemical tests. A few other inaccuracies of this kind might be pointed out. He warns his readers, with much energy, against the fatal practice of dram drinking, and declaims with great vehemence against the injurious effects of luxury and fashion.

Dr. Adair is a strenuous advocate for exercise; and he recommends to those whose employments or habits are sedentary, what he calls the lead-exercise, which consists in rapidly moving balls composed of this metal. He has adopted this practice in his own person, and, as it appears, with the best effects.

'To this most salutary exercise, (he says,) with a gouty and rheumatic habit, subject also to imperfect digestion and frequent cholics, and having completely recovered from a slight paralytic stroke, and being now at the age of seventy-three, I am chiefly indebted for a pliancy of my legs and arms, rarely met with at my time of life; and I can assure every invalid, who shall use this exercise daily and steadily, that they may thereby strengthen a weak constitution, secure a more comfortable, though perhaps not a very firm state of health, and pass the latter years of life, less oppressed and distressed by those complaints which generally accompany old age.'

The great mortality of children, which amounts to nearly half of those that are born before they arrive at their 8th year, Dr. Adair

thinks may be much diminished by proper management. He accordingly lays down a number of regulations, many of which may appear unnecessarily minute, but which, on the whole, we consider as judicious. He speaks in the highest terms of the benefits likely to result from the vaccine inoculation, which he characterizes as 'undoubtedly a peculiar dispensation of the providence of our Almighty Creator.'—Some good observations occur under the head of cleanliness; and afterward a chapter 'on what is vulgarly called catching cold.' We do not perceive much novelty in his explanation of the manner in which this disease is produced, which he attributes to a check of the natural perspiration of the body; for the cure, he advises bathing the feet and legs in warm water, and to drink copiously of warm diluting fluids.

Chapters 10 and 11, 'on fashionable diseases,' and 'on lady and gentleman doctors,' are the most amusing and original parts of the essay. In the latter, the author forcibly points out the absurdity of trusting the practice of medicine to those whose education and pursuits have not immediately led to the study of this science, and instances the example of Boyle; who, notwithstanding his great store of information, and the enlargement of his understanding, was induced to place confidence in practices, some of which we now know to have been perfectly inefficacious, and others dangerous. Though we agree with Dr. Adair in the drift of his argument, it is but justice to Mr. Boyle to remark that, probably, there might have been found at that time contemporary physicians, of regular education, who would have been equally credulous.

On the whole, we can safely recommend this treatise to the attention of our readers; since it is evidently the work of a man of acuteness, though it indicates symptoms of "narrative old age." The style is lively, but incorrect; and it seems to be rather the production of a few leisure hours, than the result of much study and investigation.

Bos.

EDUCATION.

Art. 22. *Mythological Amusement*, for Youth. In a Pocket-Case. 7s. 6d. Conder and Jones.

As some acquaintance with mythology is requisite for every reader, the plan here invented, with the accompaniment of a *tee totum*, may be found an useful mode of initiating children into a knowlege of the leading features of the subject. The map of mythological figures is a neat and pleasing performance, and it will most probably attract the young student's attention.

Man.

Art. 23. *The English Spelling Book*; with reading Lessons adapted to the Capacities of Children; in three Parts, calculated to advance the Learners by natural and easy Gradations; and to teach Orthography and Pronunciation together. By Lindley Murray, Author of "English Grammar adapted to the different Classes of Learners." 4th Edition, with Alterations and Additions. 12mo. 1s. 6d. bound. Longman and Co.

This little book is singularly well adapted to answer the purpose for which it is intended, and must be an acceptable present to the teachers

teachers of English Youth. Mr. Murray, who has already displayed great skill in the department of instruction, will acquire additional reputation from this manual, in which he endeavours to teach, first, an accurate pronunciation of elementary sounds; secondly, pronunciation, together with orthography; and thirdly, offers rules for spelling and pronunciation, with examples calculated to give the learner a radical knowlege and diversified views of the subject. The Rules are good; and the Lessons, Examples, and Exercises, are judiciously chosen. Mo-y.

Art. 24. *A First Book for Children.* By Lindley Murray. 4th Edition. 12mo. 6d. Longman and Co.

This very improved primmer is intended to prepare the learner for the abovementioned Spelling-Book, and is particularly intended by the author to assist mothers, in the instruction of their young children.

Both these little volumes are intitled to our recommendation. D°

POETRY.

Art. 25. *Poems.* By Robertus. Crown 8vo. 7s. Boards. Ebers. 1805.

Though we are far from entertaining the faintest wish to discourage youthful bards, yet, when young men publish amatory effusions, we must remind them that they are submitting their compositions to many readers who will not approve the unchastized language of passion, and that ardor of love which trespasses on decorum. Robertus says, "I never kiss and tell;" Love, however, has reason to accuse him of being the first of babblers: for what was done under the Rose, he proclaims at the Market Cross. When "graver years come sailing by," he will not approve such conduct, but may thank us for this gentle hint; though, while he is fascinated with Love and Wine, he will perhaps only laugh at our admonitions. We admit, however, that his verse is easy, and that his Anacreontics are sportive: while we are sorry to add that the few pieces, which are not inspired by Venus or Bacchus, are generally deficient in point. D°

MISCELLANEOUS.

Art. 26. *A Practical Grammar of the Antient Gaelc*, or the Language of the Isle of Mann, usually called Manks. By the Rev. John Kelly, LL.D. Vicar of Ardleigh, and Rector of Copford, Essex. 4to. 6s. Boards. Bickerstaff.

For the motto of this volume, the author has adopted the well known conclusion of Horace's Epistle to Numicius, "*Si quid novisti rectius istis*," &c. We shall honestly confess that we know nothing of the Manks language, and therefore cannot suggest any improvements of or criticisms on Mr. Kelly's Grammar: yet we cannot engage that we shall adopt the alternative,—"*si non, his utere mecum.*" If Mr. Kelly can promise any material circulation for our Review in the Isle of Man, we would endeavour to make ourselves conversant with its dialect: not that we should presume to expect sufficient encouragement

to print an impression in Manks. For such a purpose, applied to a much more important work, viz. as assisting in a translation of the Bible into the idiom of that island, this grammar was originally compiled; together with a dictionary of the language, the publication of which is also intimated.

G.2.

Art. 27. *Four interesting Commercial Views*, which Masters of Academies, professed Accountants, and Book keepers, never before offered, for the Protection of the Property of Co-partners, interested in every Branch of Emolument. The Facts attested by acknowleged mercantile Judges, herein named By P. A. Reina, an Italian Trader, &c Folio. 10s 6d. half bound. Author, 6, Great Newport street, Long Acre.

It appears, by a kind of narrative attached to this work, that Mr. Reina has been unjustly deprived of his property. Of the transactions relative to this event, we know nothing more than the present statements offer to us: but we are sorry for his misfortunes, though we rejoice to find that they have not broken his spirit, nor impaired his activity. At the age of 80, he offers his assistance to merchants, to settle their accounts; and of his abilities in that line, this work is a specimen. Merchants are much more able to judge of its merits than we are: for though we have bestowed some attention on it, we find that a degree and a kind of *practical* knowlege are requisite for the due appreciation of it, of which not a sample is to be discovered on the Parnassian mount.

R.W.

Art. 28. *Tracts on East India Affairs:* viz. *Collegium Bengalense*, A Latin Poem, with an English Translation; and a Dissertation on the best Means of civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World. By George Chapman, LL. D. 12mo. 6d. Creech, Edinburgh.

What a blessing is poetry, if not to the world, at least to the bard himself! Dr. Chapman, in advanced age, has felt its beneficial influence; and he needs not regard the frowns of the fastidious while he can say with Cicero, *Mihi quidam ita jucunda hujus libelli confectio fuit, ut (conficienti) omnes absterserit senectutis molestias.* By a bold poetic fiction, he introduces the angel Gabriel speaking to one of the Eastern Sages on the Ganges, respecting the blessings which would result to him and his country from the approach of Gospel light; and who, after having inspired him with gratitude to heaven, reminds him of his obligations to human agents. Dr C. has contrived to bring the King, Lord Melville, and Marquis Wellelesly into one Latin line (though the last makes an aukward figure): but the angel Gabriel is sadly left in the lurch, or at least excluded from the pale of the Muses:

> " *Tu Deum lauda, memorique mente*
> *Supplica; grates age deinde Regi*
> GEORGIO, MELEVILIO, VELESLO,
> *Mitibus; atque*
>
> " *Fortibus,*

" *Fortibus, qui vos, domitis tyrannis,*
Moxque concordes animis amicis,
Pace, Sacris, Legibus, Ædibusque,
Amplificârunt."
Sic dixit Gabriel.'

In the prose Dissertation, Dr. C. offers his opinion that, as the Roman Conquests prepared the way for the first promulgation of the Gospel, so our victories in India are preparatory to the triumphs of Christianity in that part of the globe. The British Clergy have now a wide field open before them; and the enlightening and civilization of the Indians ought now, he thinks, to be an object of general solicitude. A division of our Indian possessions into Governments, Provinces, Counties, and even into Parishes, with the appointment of a Clergyman to every parish, is recommended He goes still farther: he advises parochial schoolmasters, as in Scotland: but he does not calculate the number requisite for this establishment. The Doctor does not seem to consider the vastness of the population, nor the difficulties which obstruct the execution of his benevolent project. Moy.

Art. 29. *A Tour in Teesdale.* 12mo. 3s. Mawman.

The district here described certainly offers many objects which deserve the attention of the Tourist, and is not very generally known. Such information, therefore, as is imparted in this small tract, may be acceptable: but it is scanty, ill defined, and often conveyed in careless and inelegant language. The prefixed map may be more prized than the text which it illustrates. Muir.

Art. 30. *Narrative of a Voyage to Brasil;* terminating in the seizure of a British vessel, and the imprisonment of the Author and the Ship's Crew by the Portuguese. With General Sketches of the Country, its Natural Productions, Colonial Inhabitants, &c. and a Description of the City and Provinces of Saint Salvadore and Porto Seguro. To which are added, a correct Table of the Latitude and Longitude of the Ports on the coast of Brasil, Table of Exchange, &c. By Thomas Lindley. 8vo. pp. 238. 6s. Boards. Johnson. 1805.

While engaged in a mercantile adventure in the Southern Seas, Mr. Lindley was obliged by a want of repairs and by stress of weather to put into a Port of Brasil: where all trade is prohibited, except with the Mother country Mr Lindley, however, being at Porto Seguro, the Governor's son (in the presence of his father) proposed to him an exchange of commodities; and our countryman closed with the offer, and the terms were settled The transaction coming to be generally known, the Governor and his son required it to be abandoned, but allowed Mr. Lindley, with their privity, to contract with another person on similar terms. It happened that the Governor requested that this business also might not be prosecuted; and it appeared in the event that he had sufficient reasons for so doing. On account of these dealings, into which he had been in the first instance enticed by the Governor's son, with the knowlege of the father, and which had been subsequently carried on with the consent of the same authoritative parties, Mr. Lindley

and his wife were put under arrest, imprisoned for a considerable time, detained upwards of twelve months in Brasil, and at length only quitted it by making their escape. His crew were also imprisoned for a considerable part of the same period, but they were liberated previously to the departure of Mr. and Mrs. Lindley. The ship and cargo were confiscated; and the Portuguese government, on being addressed by the British ambassador, refused to make either restitution or compensation. In this harsh treatment on the part of an ally, has the predominant influence of France any share?

The volume principally consists of a narrative of the hardships suffered by Mr. and Mrs. Lindley during their detention, and of the particulars of their intercourse with the inhabitants. Their residence was at first at Porto Seguro, and latterly at St. Salvadore or Bahia; it lasted in the whole from July 1802 to August 1803. The author's sketches of these remote colonists are natural and interesting The pursuits of these people appear to be childish and frivolous in the extreme, their manners incredibly coarse and offensive, their mode of living filthy and every way uncomfortable; they are the victims of an abject superstition, and their state of society is but little removed from barbarism; distinction of rank and situation is little regarded among them, and in their intercourse much of practical equality is discernible. The revolutionary principles of France have been disseminated, and are cherished among them. Mr. Lindley is of opinion that they are likely, at no distant period, to attempt the reduction of them into practice; since great disaffection, he says, prevails throughout the colonies towards the mother country; and they are sensible that the principal effects of their dependance consist of oppressive internal regulations, and injurious foreign restrictions.

The Jesuits had been long engaged in making collections, with the view to an account of this part of the world: but their voluminous papers have lain neglected for forty years, are covered with dust, and are rapidly decaying, no care being taken to preserve them. The jealous and barbarous government will permit neither native nor foreigner to examine these mouldering MSS; which in all probability would furnish most important additions to our stock of natural history. It is apparent from the incidental relations of the author, and the fact is indisputable, that the advancement of geographical and natural knowlege has suffered from the suppression of that singular society.

Savage life frequently exhibits singularities which are at once instructive and interesting: but this is rarely the case with a degraded civilized people; pictures of degeneracy excite only disgust. We can in no other way, than by the help of this reflection, account for our inability to cull a single extract from these pages, which would yield our readers either entertainment or useful knowlege. Yet the author writes with spirit, and is a man of observation. It appears to have been his object to interest the public and the government in his hard usage, perhaps from a hope of its leading in some mode to redress. He indeed tells his tale in a manner that strongly interests his readers in his favour; and few of them will rise from the perusal of

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it, uninfluenced by a wish that this insult to a British subject may not be passed over without farther notice. The volume will be of real value to those who may have occasion to visit the south seas; and who may have the misfortune to be cast on the inhospitable shores which proved so fatal to the hopes and fortunes of the author. Jo.

Art. 31. *Observations on Charity Schools, Female Friendly Societies, and other Subjects connected with the Views of the Ladies Committee.* By Catharine Cappe. 8vo. pp. 200. 4s. 6d. Hatchard, &c.

We most cordially acquiesce in the principles advanced by this very intelligent and actively benevolent lady, respecting the poor; and we recommend her observations to the general attention of her sex. Her opinion of poor houses entirely accords with that which we have repeatedly given; which, though controverted by some gentlemen, is strengthened by every inquiry which we have made respecting these establishments; and those who are advocates for them, we believe, judge from particular instances, rather than from a general view of their actual state throughout the kingdom. Like the late Mr. Wood of Shrewsbury, they have exerted a kind superintendance over the poor houses in their own parish, and have been fathers to the poor; in consequence of which, much good has been effected, and many of the evils naturally consequent on congregating various classes of indigence under one roof have been prevented from displaying themselves, to the extent which they otherwise would have reached. What, however, is the case with poor houses in general; where the wretched and the profligate are mixed together, and where the superintendance is left to a mercenary Master who farms them, and to annual overseers, to whom the office is a burden, who are unqualified for it, and altogether insensible of its importance? We fear that the majority of them are seminaries and receptacles for vice; and necessary as some such establishments may be under the present circumstances of the times, in which the price of labour is not apportioned to the wants of the poor, we deem it a matter of great national importance to take measures for preventing their increase, and for subjecting them to proper regulations.

In the present pamphlet, Mrs. Cappe has proposed two questions respecting the rising generation, which merit the most serious discussion: viz. 'Ought young children, who have devolved on a parish, to be sent to the poor house? Ought female children, when of a suitable age, to be bound apprentices for their labour?' After the most attentive inquiry, she determines both these questions in the negative. Since these seminaries afford dangerous companions for infancy, she recommends that the old and the young should not be mixed together, but that a detached building (or at least a separate part of every poor house, having no communication with the rest,) should be allotted for the reception of the young, and that they should be placed under a distinct charity school management. Though, however, she advises this plan to prevent the contamination of profligate example, she is persuaded that family education is preferable to this sort of education *en masse;* and that 'where parents are sober, honest, and industrious, notwithstanding they may be poor, it would be most for the advantage and happiness of all parties that the Female part of their

little

little family should not be taken from them to be educated in a charity school.' With Mr. Malthus, she thinks that "it is a fortunate circumstance for this country that a spirit of independence still remains among its peasantry;" and she exerts herself in her province as a Lady, to promote the establishment of Female Friendly Societies, by which the poor may be encouraged to depend on themselves, and to secure help in sickness and old age, without being forced to apply to the parish. Having taken an active part in establishing and superintending several Societies of this kind, her hints and remarks are those of experience; and the long accounts. which are subjoined, will be of signal use to all who wish to establish similar institutions.

Lamentable facts induce Mrs. Cappe to decide against the practice of apprenticing young females from charity schools. She very justly remarks that boys and girls are not alike circumstanced in these apprenticeships:

'A boy, (she says,) placed out to learn a trade, is considered as being upon some sort of equality with his Master; the Girl, as his slave. The Boy is hereafter to fill a similar station, the Girl, on the contrary, one that is esteemed altogether degrading; he is to learn a trade, considered, by his Master at least, as highly respectable; she is taught nothing, but to labor, often beyond her strength, in the most menial occupations, and to tremble at the frown of her tyrant. Should a Boy, unhappily, be seduced into vice, of which however, generally speaking, there is not equal danger, he may reform, or at least the door is still open to reformation, for he does not thereby lose, what may be called his cast; but if a Girl is seduced, where is she to pause? Is she not generally compelled to travel onward in the same downward road, corrupted, and corrupting, till at length, enfeebled by disease, and worn out by accumulated wretchedness, she sinks, prematurely, into an unhallowed grave!'

We cannot detail the different plans here given for the several Female Friendly Societies under the superintendance of the Ladies' Committee, nor instance Mrs Cappe's ability as a woman of business: but whoever reads her pamphlet will see that she is capable of instructing her sex, and we wish that female servants would listen to her expostulations on the subject of dress:

'Are young Women, Servants, and others, exhorted to dress suitably to their station? Two very powerful principles, the love of admiration. and the desire of bettering our condition, mistaken as they generally are in the means they suggest, will represent the kind advice as the effect of prejudice, severity and rigor. Could these deluded young persons be convinced, that admiration, unaccompanied by respect, is a bait for their destruction, and that without a strict regard to decency and propriety, respect is unattainable, these principles might perhaps be enlisted on the other side. If they flatter themselves, that admiration thus excited may lead to a superior marriage, they might be assured, that the blanks to the prizes are much more than as ten thousand to one; and that the prize if obtained would rarely conduce to their happiness; whereas, their loss on the contrary is certain, and inexpressibly great. They will lose the esteem and patronage of the wise and prudent; they will deprive themselves

of

of the means of obtaining and securing a comfortable future independence; they will contract habits that are altogether ruinous; they will act in express disobedience to an apostolic command; and the sober, virtuous, industrious youth, will be deterred from thinking of them.'

In conclusion, Mrs C ventures to give advice respecting those incorrigible Beings, the London footmen: but she has here stepped out of her Lady's province, with very little prospect of success. Mon.

POLITICS.

Art 32. *Considerations arising from the Debate in Parliament on the Petition of the Irish Catholics* By Sir John Throckmorton, Bart. 8vo. pp. 65 3s 6d. Budd. 806.

This performance has been drawn up with great ability, and it is impossible to applaud too highly the fairness and temper displayed in it throughout. The only serious difficulties, which were stated in the course of the Parliamentary discussion, are here so fairly met, and so materially obviated, that we must recommend the paraphlet to general perusal. We can only specify one or two remarks.

In order to remove jealousies, the author proposes that the king should have the nomination of Catholic Bishops, the latter applying to Rome for canonical confirmation on institution. The oath of fealty to the Pope, though a mere matter of form, he would abolish; and he has no doubt that to this the consent of the Roman see might be obtained. The Diocesan, we are told, at present appoints the parochial clergy; which would be otherwise ordered, if it were wished by government. It is here strongly recommended to our rulers to provide the Parish priests with moderate salaries. Sir John then adds;

'The nomination of the bishops and the appointment of the parochial clergy being regulated, the next measure, I conceive, must be, first to settle in what manner external discipline, in holding any courts and the celebration of marriages, shall be administered; and then, which is most important, distinctly to define, through what channel communications with the Roman see shall be permitted. This channel must be public, let us say, one of the offices of government. Much trouble needs not be apprehended; for the communications would not be frequent; but when they happened, the subject or instrument should be open for inspection, as likewise any brief, or rescript, or monition, or dispensation, or whatever answer, might be transmitted in return

'With what facility might such regulations be made, and when made, and adhered to, what cause could there any longer be for suspicions, and for any fear of this foreign sovereignty? And the Irish prelacy, I flatter myself, if they have not already taken the subject into consideration, will delay no longer doing it, and will be ready, before Parliament shall again resume the subject, to lay before government a detailed plan of regulations. The redress of grievances seems to be in their own hands.'

With all those who know the worthy Baronet, whether personally or by character, the following declaration will have its due weight:

'I am disposed, in conversing with the common herd of men, to make allowance for prejudices of education; but not when I am supposed to address legislators and ministers of state. If the minds of these men have retained any bias, which sound sense and enlarged views have not given, they should return into the mass of society, and grovel there. Mischief, or, at best, an absence of all good, must be the necessary consequence, in every important measure, of their plans and counsels. It cannot be thought, descended as I am from Catholic ancestors, and educated in that religion, that I should not know, what are the real principles of its professors, and whether those principles are adverse to, or can ally with, all the duties of a loyal subject. Had I perceived them to be adverse, I trust that I shall be believed when I say, that long ago I should have ceased to be a Catholic, under the evident conviction, that a system of faith which forbade me to "give to Cæsar what was due to Cæsar," must be fundamentally erroneous.'

We believe that this assertion would hold true with regard to all persons of consideration in the same communion.

In one matter only discussed in this work, do we differ from the amiable and able author;—we do not desire an union of churches. If we cannot deem this eligible, we shall consider every catholic, who is not inferior in piety and worth to his protestant brother, as equally the favourite of heaven, and equally to be loved and esteemed by us; and Sir J. Throckmorton does not wish more anxiously than we do, for the arrival of that time in which all civil disqualifications on account of religion shall be for ever abolished, and all the subjects of the empire, like the children of one great family, shall be admitted to the same privileges and immunities. Jo.

Art. 33. *An Inquiry into the State of the Nation at the Commencement of the Present Administration.* 8vo. pp 219. 5s. Longman and Co. 1806.

Though many of the statements of this bulky pamphlet command our assent, several conclusions are drawn by the author which we cannot admit; and with respect to those which we deem well founded, we differ from him on some of the particulars which he lays down, whether introduced collaterally, or as forming the basis on which he grounds his argument. In so vast a field as that which he has taken, it would carry us far beyond our limits to controvert and qualify all that seems to us to require such treatment. We believe that we shall deal most fairly with the writer, and best accord with the wishes of our readers, if we lay before them a summary of the matters discussed in these pages, and leave them to add their own comments.

The author observes that, for some time past, it has been the practice of the House of Commons, in all important junctures, to institute what is called an Inquiry into the state of the nation. It was to be expected, he intimates, that on the occasion of the late political changes, this investigation would have been established: but it did not take place: and the object of this pamphlet is stated, in very becoming terms, to be that of supplying this omission.—It is described as a 'disquisition which may be arranged under three heads,—as it relates to our *foreign relations*, our *domestic œconomy*, and our *colonial affairs*.'

* By Mr. Brougham, author of the Inquiry into Colonial Policy

fairs :' but in the arrangement which the author has chosen to follow, our colonial affairs are considered in the second place, and our domestic economy in the last.

A large and most important part of this publication treats of the formation of what has been called the third coalition, its effects, and matters collateral to it; his reprobation of which, in whole and in part, the writer is not studious either to conceal or to convey in measured terms. We are also favoured with his sentiments on the subject of the belligerent right claimed in the rule of the war 1756, – which is certainly treated by him in a new and unusal manner. His observations on our domestic economy are very concise, and contain little that we can either commend or censure.

As preliminary to the consideration of our foreign relations, it is remarked that, though the late British government promised in 1803 to apply to Russia to mediate in our differences with France; and though again in 1805, in answer to the overtures of Bonaparte, it engaged to consult the same power on the subject; it does not appear from the papers laid before Parliament that any such step was ever taken. This is a serious charge; and if there be any foundation for it, we doubt not that the parties will be called to answer it when the subject comes to be discussed.

'The late league', it is contended, 'had no precise or definite objects in view.' According to this politician, if the allies were contented with merely seeing the French troops withdrawn from Holland, Swisserland, and Italy, they would gain little; since France, in case of a war, would be able without difficulty to replace them in their former stations; and if it were the aim of the confederates to restore them to absolute independence, this could only have been effected by the entire conquest of France,—an atchievement completely out of their power. He also criticizes the order pursued in the negotiation. Austria, he thinks, ought to have been first considered, Prussia next, and Russia and Sweden should not have been consulted till the consent of the two former had been obtained. He complains of the exclusion of the British ambassador at Vienna from the conferences there held between the Russian and Austrian ministers, respecting the objects of the league; and he ascribes to this disrespect shewn to Great Britain, and the consequent want of her advice in forming the plan of operations, the errors which occasioned its utter and ignominious failure. He very severely censures the late ministers for their tardy movements, and for the disposal which they at last made of the British forces. They ought, he thinks, instead of sending troops to Hanover and Naples, to have attempted a landing in Holland or in the north of France, and to have reinforced the Archduke in Italy.

Our *brother Reviewer* next calls us to reflect on the consequences of a confederacy which he asserts to have been as premature and ill concerted, as it has proved in the event unsuccesful. It has insured to our enemy the permanent dependence of the conquered countries, and the absolute submission of his subjects; it has rendered the invasion of this island a less hazardous if not a more successful experiment; and owing to the change in Bonaparte's situation, which the failure of the late attempts against him has produced, he has nothing to fear from his subjects, or from foreign states, if he should be foiled in an

expedition against England. The writer views the war, into which we have entered with Spain, as not less impolitic than unjust. He draws a strong picture of the power of the enemy, and represents the situation of the continent as precluding every hope of reducing it in any degree. His sketch of our situation is indeed extremely gloomy. If we do not combat his facts, however, nor question a great number of his observations as they relate to the consequences of recent events, we are of opinion that he has omitted numerous considerations, which render the balance between us and our enemy less uneven than he describes it On the question of neutral rights, we have had more than one occasion lately to state our sentiments; and nothing that we find in these pages has induced us to change our opinion.

This investigator is not less sanguine in his hopes respecting the present ministers, than he is severe in his animadversions on their predecessors. He expresses his confidence that they will employ more competent ambassadors at foreign courts; that they will change our system in the West and East Indies; that they will reform our military plans; and that they will attend to the amelioration of Ireland. Jo.

Art. 34. *The War as it is, and the War as it should be:* an Address to the United Administration, urging the Necessity of a New Species of Warfare, and a New Basis of a Treaty of Peace. By a true Englishman. 8vo. 1s. 6d. Jordan and Maxwell. 1806.

"Peace," says Milton, "has its victories;" and peace may have its hostilities, not less fatal than actual war. We are in a predicament which requires us to look to other circumstances than merely the sheathing of the sword. If peace be made, it should include all the terms which actual friendship between nations implies; for unless this point be obtained, it cannot be of long duration. The writer of the present pamphlet enforces the importance of this principle; and he justly contends that, 'if France expects to be admitted to the participation of amicable privileges, in consequence of the peace into which she enters with us, we have a right to expect a participation of corresponding privileges, in consequence of the peace into which we enter with her.' Should the Enemy reject this proposal, and determine on perpetual warfare against our commerce and manufactures, the author recommends the adoption of a new species of warfare, in order to force him into equitable terms. Ministers are advised, rejecting the former public code, to refuse the privilege hitherto allowed to Newtral Flags, to repress the 'war in disguise' which they are prosecuting, to blockade the enemy's ports, and, copying Bonaparte's example, to erect some new Empires, and to enter into a competition with him 'in the trade of king making'. It is strongly urged to form a new kingdom of Bourbon for Louis xviii. in South America; to slice off an extensive district from Spanish America for the family of Portugal, should they be driven out of Europe; to appropriate to our own use the remainder of the Spanish Provinces in the New World; to give the Cape of Good Hope to the Emperor of Russia, and the island of Martinique to the King of Sweden; to conquer Corsica, Minorca, Majora, and Ivica, for the King of Sardinia; to recompense the King of Naples for his lost territories in Europe, by St. Domingo, Guadaloupe, &c; and to force Bonaparte to acknowlege these empires which we shall have created, in return for our acknowlegement of the

the new states which he has erected on the Continent. In short, this writer thinks that the only way of "conquering a peace" is to prosecute the war on the same principle with the enemy. Much of his plan must be considered as Utopian, and part of it as dangerous, particularly his granting the Cape to Russia and erecting a Kingdom in the West Indies. An indemnification for the Bourbons is a liberal project: but it is not very practicable in the present state of our finances: and ought not Bonaparte to be required in justice to perform this business? A wide field for new war is here traced out, and, in establishing these new Kingdoms, we are to be above entering into pounds, shillings, and pence calculations. This scheme displays something of bluster: but in other respects the True Englishman's remarks are not unworthy of attention. **Mo.y.**

THANKSGIVING SERMON, *Dec.* 5, 1805.

Art. 35. *The true Dependence and Duty of Man*,—preached at the Parish Church of St. Andrew, Norwich. By the Rev. Lancaster Adkin, M.A. 8vo. 1s. Ostell.

On the composition of this discourse we can bestow no praise. Various texts of Scripture are strung together without arrangement, and the doctrine (if we can collect it from a chaos of words,) is the very extravagance of piety. The preacher's language is—"Kiss the Son, lest he be angry—blessed are all they that put their trust in him."—'Away then, in the name of God, with your unnecessary Sunday-drills.' We shall not here discuss the propriety of Sunday-drills, but shall merely observe that "though safety is of the Lord," yet "the horse must be prepared against the day of battle," and that extraordinary emergencies demand extraordinary efforts. *Nelson* is introduced, *head and shoulders*, as we may say, just like the Sunday drill; and, we may venture to add, when no man expected him. *Hear! Hear!* 'Let then your conversation be in heaven, that we may meet with there, I trust, our glorious countryman, whose meditation, while on earth, was on celestial joys, *and whose soul, he having crushed the tyrant's power, flew* SWIFTLY *up to heaven to thank his God.*'

A legion of poets have endeavoured to *say fine things* of our immortal Hero, but at this rate the Parsons will beat them *out of the pit.* **D?**

SINGLE SERMONS.

Art. 36. Preached, May 9th, 1805, in the Parish-church of St. Mary, Reading, at the Visitation of the Rev. the Archdeacon of Berks. By the Rev. Arthur Onslow, D.D. Dean of Worcester and Archdeacon of Berks. 8vo. 1s. Rivingtons.

Of the sentiments which are inculcated in this sermon, some judgment may be formed from the following quotation—Dr. O. observes that 'The first act of the goodness of God, in the execution of his purpose of election with regard to the Gentile world, was to bring them into the light and privileges of the gospel, thus placing them in a capacity for salvation, and in a condition of faithfully serving God for the time to come, not predestinated, according to the sense, with which some would distort this passage.—They were τε τεταγμένοι εἰς ζωὴν αἰώνιον, *in the right order to eternal life.* These spiritual privileges did not convey an unconditional state of favour and happiness, but are stated by the Apostle to be intended

as

as motives only to righteousness, and the parent and principle of future obedience to the rule of God's commandments. For as the privileges of the Jewish dispensation, were given to all those, who were members of that constitution, and they were all called the nation and the people and the heritage of God; so all Christians are included by the apostle in the number of the elect saved and chosen. The apostle is to be considered as applying these terms to collective bodies of men, with respect to their admission into the kingdom of God, as members of the church of Christ, and not to particular persons, so as to enable them to ascertain even in this life the certainty of their everlasting salvation in the world to come.'

If these advantages have their effect, and are productive of obedience to the will of God, then all is right. In such a strain the Doctor reasons; and so far as respects the meaning of Scripture, his conclusions appear to be just.—The sermon may be perused with advantage. Hi.

Art. 37. *The Overflowings of Ungodliness*, a Sermon on the Times, preached at St. James's Church, Bath, Jan. 19, 1806. By the Rev. Richard Warner. 8vo. 1s. Cuthell and Co.

So offensive to a few individuals, we learn, were the representations given in this discourse, that they left the church during its delivery. Undaunted, however, by this mode of expressing disapprobation, Mr. W. maintains before the public the principles which he had asserted in the pulpit; and if boldly to remonstrate against fashionable and crying vices be the duty of a Christian minister, we see nothing in his sermon of which he needs to be ashamed.—Though preached for the benefit of a public charity, his sermon seems rather calculated for a fast-day; and he judiciously considers all our appearances of prosperity as fallacious, while we remain irreligious and immoral. May.

CORRESPONDENCE.

Anonymous railing, like that of one of *a Society of Old Clergymen*, cannot possibly have any weight with us. If we find that the writer *is* 'a real friend to religion and virtue', and that the object of his animadversion is their foe, we shall act as the case requires and as our consciences dictate.

G. W. may be assured that he has no reason for apprehension on the subject of his letter. Where we know, or even suspect, that personal feelings are likely either to provoke unjust hostility or to induce "praise undeserved", it is our rule never to intrust a decision.

R. Z. will soon see the object of his inquiry duly noticed.

The APPENDIX to this Volume of the M. R., containing various articles of FOREIGN LITERATURE, will be published with the Review for May, on the 1st of June.

☞ In the Review for March, p. 260. l. 22. for '*Calassio*,' r. *Calasio*.—p. 269. l. 27. after '*age*,' insert *of*.—p. 311. l. 7. for '*dialectition*,' r. *dialectician*.—p. 335. l. 27. for '*apprehended*,' r. *apprehend*.

P. 417. l. 28. for 'He', read It.

APPENDIX

TO THE

FORTY-NINTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Histoire des Guerres des Gaulois et des Français en Italie*; &c. *i. e.* A History of the Wars of the Gauls and French in Italy; with a Sketch of the Civil and Military Events which accompanied them, and their Influence on the Civilization and Progress of the human Mind: from Bellovese to the Death of Louis XII. by the Ex-Adjut. Gen. AUGUSTUS JUBÉ, Tribune; and from Louis XII. to the Treaty of Amiens, by JOSEPH SERVAN, General of Division. Dedicated to his Majesty the Emperor. 8vo. 5 Vols. in 7. and Folio Atlas of Maps. Paris. 1805. Imported by De Boffe. Price 5l. 5s. sewed.

HISTORY in all its branches will ever be an interesting study; and in times in which military power bears almost universal sway, the "*History of Blood*" must be particularly worthy of our attention. In such a point of view, heightened by reference to the nation which at this moment has so much ascendency over the destinies of Europe, the present work will attract a considerable share of our notice.

The first volume alone comprizes the labours of M. JUBÉ; and yet the view which he takes of the long and arduous struggle maintained by the Gauls with the masters of the world is comprehensive, satisfactory, and striking. Presented as it is here apart, it wears almost an air of novelty, and places in a more clear light the vast weight of this people in the political scale of the time; while it fully illustrates the observation, "that with other nations the Romans had fought for glory, but with the Gauls for existence." Many traits of in-

tellectual deficiency are certainly here presented, a remarkable instance of which has been pointed out by *Montesquieu* :* but it would lead us from our object to examine whether this was owing to inferior natural ability, or to the absence of all mental culture. Of a physical inferiority which we have heard has been lately ascribed to this antient people, the very reverse of all proof is to be found in the accounts which are collected together from the old authorities.

The author makes these remarks, when speaking of the sixth century before the christian æra:

'The country of the Gauls, covered at this time with deep marshes and immense forests, which were the objects of religious veneration, was inhabited by numerous tribes, all differing among themselves in forms of government, and which never met but in order to make war on each other. Historians, however, ascribe to them the same origin, and represent them all as characterized by similar manners, and by that fierce intrepidity which distinguished all the Celts. Two orders of men alone enjoyed consideration among them; the Druids and the Nobles: to the first were entrusted exclusively the superintendance of public worship, the education of youth, and the direction of public and private affairs. The authority of their sovereign Pontiff was absolute. The Druids never went to war, and were exempt from every species of taxation and servitude.

'This superstitious people daily sacrificed human victims. Husbands and fathers had the power of life and death over their wives and children, and they frequently exercised their right with regard to the former. This nation, nearly in the pastoral state, addicted to arms and carnage, ignorant of the resources of commerce, despising the labours of agriculture, and acknowleging no law but that of the sword, was in the practice of sending from its territories the excess of its population, in order to seize on lands which others had brought into cultivation.

'In the reign of the aged *Ambigat*, one of the most powerful chiefs of Gaul, two expeditions issued from the banks of the Loire, under the nephews of that prince. *Ligovese* led one towards Germany across the antient Hercinian wood, of which the present Black Forest is but a very small portion; while *Belovese*, at the head of the other detachment, crossed the Alps, invaded the territories of the Umbrians, the fertile plains watered by the Po and the Adige, where he built Milan, and laid the foundations of a power that was soon to become formidable.

'The beauty of the country, the culture of the olive and the vine which was at that time unknown to the Gauls, and their successes in resisting the attacks made on them by their neighbours, all united to fix this people in the rich territory which the Romans, in order to distinguish it from the larger Gaul, called Cisalpine Gaul, and which name it retained until Augustus made a new division of Italy.

* *Considerations sur les Causes de la Grandeur des Romains*, &c. cap. iv.

'Several

'Several ages before, some Gauls had possessed themselves of Liguria, which they continued to hold, while other countries of Italy became the prey of warlike invaders. A number of foreign tribes occupied the several divisions which constituted Latium. Various tribes, all Greeks, had shared among themselves the South of Italy. Each colony had imported its customs and manners, its religious worship, its arts, and its language; and it was easy to trace the descent of each people, whether Grecian, Lydian, or Celtic.

'The envied lot and the success of the Gauls, who had settled in the Cisalpine territory, soon drew others into the same country. A people of Gaul possessed themselves of Mantua and Carniola, and of what has been since called the *terra firma* of Venice. Another colony settled on the right bank near the mouth of the Po, between Ravenna and Bologna.—Such was the origin of the numerous cities which flourish to this day in Northern Italy.'

This history commences with the invasion of Italy, which was commenced at the instance of Aruns, to whom the magistrates of Clusium had refused to render justice, and which terminated in the memorable capture of Rome by Brennus, but which in the end proved to be of little prejudice to that power. Alive to the honour of the antient Gauls, the author comments on the different accounts given by Polybius and Livy, respecting the events which happened during their retreat from the Roman Capital; and it must be admitted that his conclusions are plausible:

'Rome, regenerated as it were from its ashes, continued to maintain its struggles with its warlike neighbours, turned its attention to maritime strength, and founded a colony in Sardinia; though she was frequently distracted by internal anarchy, yet, owing to the vigour of her constitution, she went on increasing in power. The Gauls, on the contrary, distracted by their civil wars, which were ever recurring, prepared with their own hands the misfortunes, the ruin, and the slavery of their country.

'This restless people, ignorant of the mode of waging effective war, yet incapable of enjoying the sweets of peace, who left the care of cultivating their land to women and old men, and who had slaves to perform the labour; who despised the arts, because they were entire strangers to them, and who were greedy of gold; breathed nothing but battles and carnage. A courage which might be called fury, a blind presumption, and a strange rapacity, characterized the Gauls of that period; who did not appear to have acquired any experience in the art of war, though continually engaged in combats among themselves, and with their neighbours. The seeds of their ruin were set in the division of their colonies into small tribes; they were insulated, jealous of each other, and incapable of such union as that of which the Acheans afterward supplied a model, and which we have seen copied with the best effect by warlike, agricultural, and commercial nations.

'Marseilles, decided by the recollection of its origin, and by it views of aggrandisement, seconded the policy of the Roman Senates. It even gave part of its wealth to assist Rome in discharging the sum due to the Gauls for its ransom, and entered into a treaty with that power which proved the fore-runner of its subjugation.'

It is justly observed by M. JUBÉ, that we may discern the absence of every thing like policy in the proceedings of the Gauls. He takes notice that, while the Romans were engaged in a dangerous war with Pyrrhus, and in another with the Carthaginians, the Gauls never stirred; they paid no attention to the repulses which their proud enemy experienced during these arduous struggles, and never made the least attempt to profit by them:

'It was,' he remarks, 'with Rome *triumphant*, and when about to shut the Temple of Janus for the first time since Numa, that they waged war. Rome at this time was as skilful in conducting intrigues as she was formidable in the field; she knew how to sow dissensions among her enemies, and to foster quarrels among them which answered her views. The most violent discord arose between the Boii and the Transalpine Gauls, as they were approaching to Arezzo; they rose on their commanders Atés and Galatus; sacrificed them with their own hands; and, drawn up in order of battle, massacred one another. Yet we find that they were sensible of insults, and capable at times of concerting vigorous measures in order to avenge them.

'When the Decemvirs had the barbarity to bury alive a Gaul and a Greek of each sex, by way of ironically fulfilling a prediction found in the Sibylline books, which stated that Greeks and Gauls would take possession of Rome, the Gauls were roused, and became aware when it was too late of the necessity of union. The Boii and the Insubres were not contented to unite themselves to the Senones, but they sent to the people of the larger Gaul, and to the Gesates who inhabited the countries between the Rhone and the Alps, urgently pressing them to join with them as a common cause. Presents, promises, exhortations, all expedients were adopted; the colossal power of the Romans, their immense riches, and their multiplied defeats by the antient Gauls, were all represented: "Remember (said they) that our common ancestors took Rome at the first onset, held it for seven months, and that they restored it not only without compulsion, but received the acknowlegements of the Romans for so doing, and safely returned into their own country with a large booty."—This harangue produced its effect; and never, says Polybius, was there seen to proceed from these provinces a more numerous army, and composed of more ardent and warlike soldiers. They all swore not to lay down their arms till they had taken the capitol; and they made a vow to consecrate the weapons and spoils of the enemy to their God Mars, whom they worshipped under the emblem of a naked sword.'

The

The classical reader knows with what terror these preparations were contemplated in Rome, and the extraordinary measures that were taken to meet the storm. The successes of the barbarous confederates, however, occasioned the failure of their plan. When they had amassed an immense booty, they became solely engrossed by that consideration, forgot Rome and the Capitol, and took the road back to their own country. In their march, chance conducted them into a spot which lay between two Roman armies; that of Emilius whom they had defeated, but who still watched their retreat, and that of Attilius, who, on his return from Pisa to Rome, unexpectedly met with the victorious Gauls laden with their plunder. In this disadvantageous situation, they made a most obstinate resistance, but in vain; and forty thousand slain testified the victory of the Romans. This was the first of a succession of defeats which finally secured to the victors the whole Gallic territory, from the Alps to the Ionian Sea; and this courageous people was constrained to receive Roman colonies into Placentia and Cremona, on both the banks of the Po, and into other cities of that fine country.

Thus, as we are here reminded, the unvaried strict discipline of the legions, and the crafty policy of the Senate, triumphed over the blind valour and the ill-combined efforts of the Cisalpine Gauls. The intestine divisions among that people, the prejudices which arrested their progress in the art of war, while that science had reached such perfection among the Greeks and Romans, and the tragical vexations which they had caused to all people to whom they had declared themselves either enemies or allies, occasioned their overthrow from the North of Italy, and their downfall soon afterward in Thrace and Gallo-Grecia.

Ever blind to their true interests, they took no advantage of the subsequent troubles, contentions, and wars, in which the Romans were engaged, and which might have afforded them opportunities for recovering their liberty: but they appeared as if they designedly chose those moments for war in which their powerful enemy could employ its whole force against them. Even after the death of Cæsar, had they laid aside their jealousies, their inconstancy, their mutual hatred, and their eternal dissensions, it was not too late to have shaken off their dependance on Rome: but these vices were deeply rooted in their nature, and shewed themselves even in their camps; and Cæsar and Augustus dextrously turned them to account; the one in order to subdue them, the other in order to disarm and corrupt them.

'Under the reign of Augustus, (M. JUBÉ observes,) the sciences and the arts covered with flowers the chains of the people. Posterity still admires the fine writers, historians, poets, and philosophers, who, creating to themselves a kind of new country, sought in the pursuit of the arts to forget the tyranny under which they lived. The Gauls saw with indifference the sombre Tiberius succeed to Augustus: but they bore with impatience the increase of the public burthens, and the pride and cruelty of the magistrates deputed by Rome to tyrannize over them. Two distinguished chiefs, Florus and Sacrovise, attempted the deliverance of their country, but failed in this noble enterprize, which they disdained to survive. The generous Julius Vindex experienced the same fate. The atrocities committed in Gaul by the cruel Generals of Vitellius occasioned the brave resistance made by Claudius Civilis: but, after two campaigns, full of military exploits and splendid feats, jealousy again divided the Gauls, and constrained Civilis to receive peace from the hands of Vespasian. This brilliant epoch, which bears the date of the year 70 of our æra, having past, the bravery of the Gauls was in future only displayed under the Roman eagles, which one faction opposed to the other.

'In the subsequent period, the intrigues of a debased senate, and the caprices of an uncontrouled soldiery, had successively raised and deposed twenty seven emperors; the greater number of them totally unqualified for the high trust with which they were invested. Of sixty three emperors, who formed the succession from Julius Cæsar to the division of the empire into eastern and western, forty-seven underwent a violent death, the greater number receiving it from their own guards.

'Early in the fifth century of our æra, the Franks established themselves in the North of Gaul, and the Burgundians in the East, and had seized the mountains of Helvetia and the territory of the Sequani. Aetius, General of Valentinian, seconded by the Gauls, balanced the successes of the Franks, and put a stop to the progress of Attila and his Huns.—Aetius was poinarded by the chief of that empire whose tottering columns he supported. Universal confusion followed. At this Epoch, the face of the world assumed a different appearance; all was changed, government, laws, manners, religion and language. The names of provinces, rivers, and seas, were altered; and "even those of men, who (as Machiavel observes,) came to be called Peter and Matthew, instead of Cæsar and Pompey."

'Gaul, having for a long period struggled with its destinies, reduced under a rapid succession of weak emperors to a few remains of Roman provinces, and desolated by the officers of the exchequer, by war, and by intestine discord, had at last nothing but its name to lose, when it fell entire into the hands of the barbarians. Thus disappeared the ever memorable name of Gauls. For four hundred years, they had with singular bravery resisted the chains which Rome laboured to fix on them. In the two ages preceding, they had threatened the very existence of Rome itself: but the plan, constantly followed by the crafty policy of the future Mistress of the World, obtained a triumph which she sought in vain to secure by arms: she profited by the divisions which never ceased to prevail among

among the Gauls, who may be said to have been without chiefs, because they professed to have a great number of them; who disdained discipline, because they deemed it useless where bravery existed; who neglected tactics, and never advanced in the knowledge of arms, because it is science alone that can profit by the lessons of experience, and enlightened valour can only belong to civilized nations. The Romans, deriving their name from a great and celebrated city, transmitted it to the barbarians who enslaved them, and who became possessed of their country; and the Gauls were not long in confounding themselves with the people who rescued them from the intolerable yoke of Rome.'

When proceeding in what may be regarded as modern history, the author seizes many traits which agreeably arrest the attention of the reader, and which add greatly to the interest of the work.—Referring to the seventh century, he remarks:

'The commerce to which the diplomatic intercourse with Constantinople gave rise, and the spoils which the French armies brought with them from Italy, diffused luxury and magnificence around the throne of France. Clothair possessed a seat of massive gold; and his son Dagobert sat on a throne of the same metal enriched with precious stones, the work of that Eloi who was celebrated for his talents in jewellery; who was afterward treasurer to the king, Bishop of Noyon, and whose name has found a place in the legend of Saints, from gratitude for the rich presents which, after the example of his master, he made to the church. Samon, a French merchant, as a reward for his courage and his wisdom, was invited to mount the throne of the Sclavonians, whom he governed with glory for the space of thirty-five years.

'Friesland at this time furnished the French with stuffs and furs; England, with corn, iron, wax, and dogs for the chase; Africa and the East supplied them with corn, oil, and the paper of Egypt, which was alone used in France till the eleventh century.

'To be always zealous for religion, to honour the bishops as his fathers, to love the people as his children, to govern with gentleness, without ever relaxing in matters of justice, to reward merit, to be circumspect in the choice of his ministers, but, having once appointed them, never without serious cause to deprive them of their dignities;—this was the code which Charlemagne dictated publicly to his son, and these were the sage conditions which he imposed on him. An unmeasurable ambition alone stained the memory of this great monarch; and it is to this ambition, and the manners of his age, that we are to ascribe the bloody expeditions which he undertook and authorized. He might be charged with troubling himself too much about theology: but courage, patience, intrepidity, a love of the arts and of justice, all these united in him, and have secured to him the regard of posterity. If the age in which he lived be considered, and the gratuities which he heaped on the clergy, we shall easily conceive the reasons which induced the church to reckon

him among the number of the Saints, and the monkish historians to proclaim him a great man.'

Those periods of history, in which have arisen circumstances that have had a permanent influence on society, claim particular attention, though not signalized by the existence of heroes, or the display of great exploits.

'Charles, known in history by the epithet of the Bald, was as weak as he was vain, and had more daring than perseverance; he allowed the uniformly growing claims of the Holy See to acquire new vigour, while serious blows were inflicted on the authority of his crown by the hereditary succession which was establishing itself in titles and dignities. The predecessor of the reigning Pope had, at his election, dared to dispense with the suffrages of the Emperor's commissioners, till then deemed necessary to render the proceeding valid. JohnVIII, thirteen years later, advanced opposite pretensions; and he insisted that the emperors could not be consecrated till they had been designated and elected by the Popes. To this strange assumption, Charles, styled the Lusty, though then at the head of a large army, made no resistance.'

On the death of the usurper Eudes, Count of Paris, the lawful monarch, Charles the Simple, was allowed to mount the throne; and here the author remarks that, if Charles had not been absolutely incapable of reigning, the French lords would never have permitted him to assume the sceptre: but his incapacity was favourable to their projects. It was during the twenty-four years in which he bore the title of king, that the usurpations of the nobles, under the denominations of duchies, marquisates, countships, and lordships, gained stability; which became as formidable to kings as they were oppressive to the people; and which, after eight centuries of tyranny, only gave way to the despotic but sublime genius of *Richelieu.*—Here, if the writer be understood to the strict letter, he will mislead. He seems to have forgotten that it had been observed of Louis XI, that he was the first who placed the kings of France *hors de page;* the resolute Cardinal is rather to be regarded as having broken the spirit of the nobles, and annihilated their political weight in the state.

It is a just observation of the author, that the policy of the Popes accustomed the Romans to remain for long intervals without Emperors, in order to establish more firmly the dominion which they arrogated. Vacancies of three and ten years were frequently seen to happen; and that which preceded the election of Otho of Saxony embraced thirty-eight years. Every candidate for the imperial diadem deemed it an indispensable requisite, to receive his consecration and his crown from the hands of the Pope.—After having enjoyed the supreme

supreme power for two hundred and thirty-five years, the dynasty of Charlemagne disappeared: leaving Europe a prey to a variety of interminable struggles, between the Popes whose power was acquiring solidity, and the Emperors whose authority was declining; between kings who were extending their domains, and lords who increased in number in the midst of disorder and anarchy.

When we approach the thirteenth century, M. JUBÉ gives this general view of affairs:

'Italy was the theatre of every species of faction, cruelty, and tyranny. The popes, by dint of daring and assurance, of intrigues and combats, of stratagems and a dextrous use of their spiritual weapons, had just attained the summit of their ambition, and reigned at Rome as independent sovereigns. The Emperors, too weak to sustain their authority in Italy, alienated the most precious rights of the imperial dignity: Savoy had been governed for two hundred years by its counts, who did not receive the title of Duke till the commencement of the fifteenth century: the Milanese were too high spirited to become subjects, and too turbulent to be free; Florence, in the midst of her revolutions, gave herself a republican government: in industry and riches, she was the rival of Pisa, Genoa, and Venice; the active inhabitants of Lucca, and the simple mountaineers of San Marino, enjoyed liberty and excited no jealousy; and Naples, in conjunction with Sicily, formed a particular monarchy.

'In Germany, the great officers of the crown, taking advantage of the attacks of the Pope on the Emperors, arrogated new rights and prerogatives. These high functionaries, with the primates of Mentz, Cologne, and Treves, accustomed to present the august object of choice to the other electors, and availing themselves of the extreme difficulty which the other princes and bishops found in traversing the empire, which was at that time infested with robbers, wholly usurped the right of chusing the Emperors. It was by them alone that the elections were made in 1250, in 1257, and 1273. During the interregnum which preceded the election of Rodolph of Hapsburg, the princes appropriated to themselves the property of the crown which lay in their several dominions. By their confederacies, they were able to strip it of the prerogative of conferring the vacant fiefs. The Bull of Pope Urban IV. in 1259, who summoned the two Emperors, Richard of Cornwall and Alphonso of Castille, to submit to his judgment the validity of their election, is the first authentic document which proves the reduction of the electors to the number of seven. The college consisted of three primates, the arch chancellors of Germany, Italy, and Arles; to whom were united the grand marshall, the grand seneschall, the grand cup-bearer, and the grand chamberlain: which functions, at this period, were exercised by the Duke of Saxony, the Duke of Bavaria, then Count Palatine, the King of Bohemia in default of the Duke of Bavaria, and the Margrave of Brandenburgh.

'All these usages, gradually introduced, formed a kind of constitution which has been successively modified by the golden bull of Charles

Charles IV. in 1356, by the treaty of Westphalia, by the erection of Hanover into an electorate, and by the decisions of the diet of Ratisbon under the guarantee of France and Russia in 1803.

'Early in the fourteenth century, we find Pope Benedict XII. declare by a bull, that all the chieftains of Lombardy were legitimate lords of the places which they had usurped; while the Emperor, with equal generosity, by a similar declaration, sanctioned the usurpations on the patrimony of St. Peter. This was the source of that multitude of principalities, to which Italy was chiefly indebted for the troubles and the wars that incessantly disturbed and afflicted her.'

The author enlivens his dismal narrative by noticing the state of the human mind in each century, and by references to those who in the course of it had rendered any services to arts, sciences, or letters. Of these sketches, we shall submit to our readers one specimen:

'The fourteenth century, distinguished by the lays of Dante and Petrarch, by the pencil of John Vanneck, by the establishment of the floral games, by the simple recitals of the Sire de Joinville, and by the bold structure of the bridge de St. Esprit, is the epoch of two discoveries, which will for ever continue to influence the relations in which men stand to one another. The compass, invented and perfected by the Neapolitan Gioia or Givia, who imparted the discovery to his sovereign Charles the lame;—and the invention of gunpowder about the year 1330, which, by substituting the blaze, the rapidity, and the ravages of thunder for the slow and noiseless javelin, the massy battering ram, and the cumbrous catapulta, changed all at once the whole science of war, created a new system of tactics, and rendered battles more terrible, but often less murderous.'

We shall here bid adieu to M. JUBÉ, who is about to enter on a period of which we have histories that leave us nothing to desire. His summaries, and those of his continuator, may with advantage be perused as introductions to the pleasing though protracted narrations of Guicciardini, or to the unrivalled pages of Davila; who only wants the charms of a fixed and refined idiom, to constitute him the most inviting as well as the most able and instructive of historians. If the task of M. JUBÉ be rather humble, he has executed it with ability and fidelity, proving himself to be capable of higher undertakings. His volume is indeed the most curious in the whole compilation; in the selection of his matter, he has shewn a sound judgment; and his remarks indicate a capacious mind, which has carefully surveyed the ground over which he has travelled. His performance, however, as well as that of his succcessor, bears too many of the marks of haste, and is disfigured by numerous inaccuracies and glaring typographical errors.

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The labours of General SERVAN are also worthy of praise; since, though they appear to be even more the offspring of haste than those of his coadjutor, they contain many interesting details, neatly and faithfully composed.

Few portions of modern history are more calculated to fix the attention of a reflecting mind, than the latter part of the reign of Louis XIII.; we refer to that which exhibits Cardinal *Richelieu* on the scene. Though it be impossible to justify all the proceedings, or to vindicate the character of that minister, no public man of modern times is so much intitled to attract our regards: no person ever better understood or more ably conducted the business of a state administrator; and though all candidates for political distinction should detest his sanguinary and tyrannical turn, they cannot do better than emulate his discernment in judging of the interests of empires, and in chusing his measures. The world is yet without any good digest of the memorials of that period; and we are obliged to examine an endless store of crude materials, to be satisfied with the general histories of the time, or to trust to the tiresome, endless, bigotted but still valuable *Le Vasseur*. General SERVAN, we think, has very well delineated the traits which distinguish this epoch.

Richelieu does not, however, seem to have judged so soundly of the interests of his country, as a not less able statesman and a still more odious character than himself, Louis XI. That crafty monarch resisted all overtures to interfere in the affairs of Italy; while it appears that the Cardinal was tainted with the mania which had seized the unreflecting monarchs who had preceded the league. The General is of opinion that his negociations with Urban VIII., the Grand Duke of Tuscany, the republic of Venice, the Helvetic Body, the Court of Turin, the Republic of Genoa, and the Dukes of Modena, Parma, and Mantua, were intended to pave the way for renewing the pretensions of Francis I. to Milan and Naples. He farther supposes that those advances occasioned the complicated and obstinate hostilities which ravaged the south of Europe at the close of the reign of Louis XIII., and the commencement of that of his successor. The pope, though he departed from the policy of his predeceſſors, who were always devoted to the house of Austria, would take no active part against the Spaniards, whose hauteur disgusted him, until he saw the French arms superior in Italy; the Grand Duke would not declare till he saw the French also masters of Lombardy; the Venetians were desirous of remaining neuter; and the other powers fluctuated in their decisions. The Duke of Savoy was the prince whose alliance it was most important to secure.

The Cardinal instructed the Marshall *Créqui* to propose the surrender of Savoy to France, in exchange for the Milanese and Montferrat; in which case, he promised that Piedmont and the two new acquisitions should be erected into the kingdom of Lombardy.

The duplicity and intrigues of Victor Amadeus are well described by General SERVAN; and they are the more curious because they made a dupe of the Grand Cardinal, and occasioned his designs on the Milanese to fail. He also happily delineates the masterly conduct and the surprizing atchievements of the Duke *de Rohan* in the Valteline; of whom he says that 'he there earned the reputation of one of the greatest Generals ever known. Since Sertorius, no officer had been seen to give so many proofs of that foresight, wisdom, courage, and information, which are necessary for mountain-war: nor, since that time, has any one surpassed, or perhaps even equalled the Duke *de Rohan* in this difficult part of military science.'

Treating of the result of the Cardinal's plans respecting Italy, the author observes that, after marches and countermarches, sieges commenced and raised, truces concluded and violated, things remained in Italy nearly in *statu quo*. The great French minister, who had seen his power endangered by a war which he had stirred up in order to aggrandize himself and the kingdom, found every thing now bend to his authority. The allies were successful in Germany. On the side of Spain, Portugal had recovered its independence, and the Catalans were in open revolt; while in Italy the Neapolitans and Sicilians were ready to break forth into insurrection. The exhausted state of the house of Austria, the inclinations of the allies, and the wishes of Europe, made it probable that peace was approaching: but the king of Spain still hoped to recover part of what he had lost, and the Cardinal thought that his importance was greater in a state of war; for these reasons, blood still continued to stream.

The mighty projects of the Cardinal, however, were now drawing to a close, and he was soon to face an enemy whom no firmness could succesfully oppose, and no address over-reach. The author says of him that he appears to have been as it were destined to lord it over the family of Henry IV.; he persecuted his widow in foreign countries, ill-treated his younger son, raised parties against the Queen of England his daughter, wished to render himself master of the Duchess of Savoy her sister, and humbled Louis XIII. while he rendered him powerful. He inspired the Queen with constant dread. He passed the whole of his ministry in exciting and extinguishing hatred; every year witnessed rebellions and chastisements. The Cardinal,

nal, the Sovereign, and the Queen Mother died nearly about the same time: the latter had long been a wanderer, and ended her days in a state of poverty at Cologne.

'Louis XIII., though master of a great kingdom, never tasted the pleasures of greatness, nor those of humanity. The lot of the humblest peaceable citizen was preferable to *his* destiny.

'Cardinal *Richelieu* was perhaps the most unhappy of the three, because he was the most hated. In the midst, however, of the bustle of public affairs, and of those which affected him personally, the Cardinal did not cease to protect letters, and to cultivate them; he founded the French Academy, and had pieces acted in his palace which he himself composed in part.'

General S. is of opinion that the continual wars of the French in Italy, their expeditions into that country, and their residence in it, contributed insensibly to diffuse in France a love of the arts and sciences of that country. Francis I. protected and promoted literature; it was not extinguished during the league: but it owed its revival to the stormy administration of *Richelieu*, which was the forerunner of a polished and lettered age.

'After the unfortunate battle of Norlinguen, in which the allies under the Duke of *Weimar* were defeated, *Oxenstiern* offered Alsace to Louis XIII. on condition that he sent an army to aid the Protestant cause. *Oxenstiern* on this occasion went himself to France to confer with the Cardinal, and concluded with him a treaty of alliance. These two great ministers then concerted the plan which, thirteen years afterward, was executed by the treaty of Munster. Before them, the balance of power was scarcely known. Princes made war without reflecting whether even their victories might not prove prejudicial to them; and they never thought of the dangers which might result from weakening their enemy too much, or from increasing in too great a degree the strength of their ally. *Richelieu* and *Oxenstiern* first set themselves to estimate the weight of nations, and their several interests; to settle their mutual relations, to calculate their forces, and to form a species of politics unknown in former ages.'

History is rendered more instructive by remarks of this nature, and, if introduced sparingly, they are to be encouraged: but the author has expressed himself in the last paragraph in too unqualified a manner. The two celebrated persons whom he mentions might have more distinct ideas of the balance of power, might apply the principle on a larger scale, and might act more on it than had been seen in preceding times: but it was by no means a new discovery; it had been felt, and argued, and put in practice in antient Greece, and in modern Italy; and it is well known that our Elizabeth and Henry IV. of France were so far from being ignorant of it, that they carried their notions on this subject to an extravagant length. The

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view entertained of it by the French monarch, and the schemes which he was about to commence in order to carry it into effect, may be seen in *Sully*'s Memoirs.

In the author's course downwards to our own marvellous times, we meet with little that merits notice; nor do we find aught to detain us in the accounts of the recent wars of Italy as carried on by revolutionary France, previously to the year 1800.—The thread of affairs, however, as taken up by him at this epoch, certainly deserves attention, since his account is more full and detailed than any that has reached us.

'At this period,' he informs us, 'the French forces were superior to those of the Austrians, from the Valais to the junction of the Necker and the Rhine: but in Italy the case was the reverse; *Massena* was there in a deplorable situation, commanding an inferior army, which was in extreme distress. This inferiority in Italy, it may be presumed, was intended as a feint calculated to mislead the Austrians, and to encourage them in their designs of seizing Liguria, and penetrating into France by the departments of the maritime Alps and the Var. It was thus that *Bonaparte* contrived to remove his enemies from that point by which he proposed to enter Italy, and to render his course more secure along the valley of Aosta and the Simplon. By collecting an army at Dijon, he had insured to himself an easy method of forming a junction with General *Moreau*, entering the country of the Grisons and the Tyrol, seizing the passage of the Alps in order to fall by surprize on Turin or Milan, or succouring the army of Italy by crossing the Var.'

General SERVAN observes that the Austrians, by directing their main force against Genoa, with the intention of invading the southern provinces of France, committed a fatal error; and he thinks that they ought to have made their principal efforts on the Reuss and the upper Rhine, by penetrating a second time into Swisserland.

'The erroneous plan of the Austrians occasioned persons to censure that of *Bonaparte*; its difficulties and hazards were felt and displayed; many would have had the chief consul take advantage of the weakness of the Austrians on the Rhine, by marching to Zurich, and entering Suabia and Bavaria; while General *Moreau* might have pushed directly for Vienna, and forced the Emperor, trembling for his capital, to accept of immediate terms of peace. Though these modes might have insured success with less risque, they were more slow; while the plan adopted by *Bonaparte* better bespoke his genius, his love of glory, and that exalted turn which is only gratified by atchieving things before deemed impossible.'

The adventures of the singular and astonishing march over St. Bernard are detailed in a very lively and interesting manner; as are the particulars of *Bonaparte*'s career on his entrance into Italy, and the strange incidents of the eventful day of Marengo.

Marengo. Observing on that memorable battle, the author says; 'no doubt the operations of General *Melas* are chargeable with many faults, but the essential error is to be imputed to the cabinet of Vienna: it must have been apprized of the formation of the Dijon army; it ought much earlier to have opened the campaign of Italy, and to have strongly guarded the passes of St. Gothard, the Simplon, the great and the little St. Bernard, Mont-Cenis, and Mont-Genèvre; and it ought to have had an army of observation placed between Asti and Pavia.'—*Melas* is charged with having most unnecessarily wasted time before Genoa. He should have sent forces to guard the passes into Italy; and, when he found himself obliged to give battle, he should have crossed the Bormida in the night, in order to have fallen on the van guard of the French army which lay isolated at Marengo. Why did he place his numerous cavalry wholly on his left, when by dividing it he might more easily have turned the two wings of the French army? When the French were in full retreat, and only a small part in a defile near Marengo made any resistance, how came he to commit the capital fault of extending his line? Had he been contented with overthrowing the centre, he would have become master of the whole plain of San-Giuliano. —Many more remarks are made on the course which ought to have been followed by *Melas*; and, *è contra*. on the preferable conduct which should have been adopted by the French, instead of hazarding the action of Marengo:—but it is not in our power to follow the military critic through this review.

The author's account of the situation of the several states of Italy, at the period of *Bonaparte*'s arrival there, previously to the battle of Marengo, deserves quotation. It is too much in unison with the selfish and impolitic system of the allies, to be wholly unfounded.

'*Bonaparte* and his army were received in Italy as deliverers. The inhabitants had previously conceived that they would be assigned to some Prince who was a stranger to them and to their language; and consternation reigned in all hearts, from the mountains of Swisserland to the extremities of Calabria. It was in vain that the king of Sardinia, who, on hearing of the successes of *Suwarow* and *Melas*, had quitted his isle, approached his territories; it was in vain that the Piedmontese, who had invoked the presence of their monarch, manifested their impatience and discontent by open menaces: this principality, having been transformed into an Austrian province, was administered by Germans, and for their profit; troops, revenues, arsenals, strong places, contributions ordinary and extraordinary, were all in the hands of the Generals and Commissioners of the Emperor. This unhappy country, exhausted to the utmost, was in a state of extreme misery; and her monarch, exiled in a villa near Florence,

rence, by the protectors of the rights of royalty, waited with anxiety to have his fate decided.

'The Austrian domination was exercised in the same manner in Lombardy, and in the states of Venice; without any intimation on the part of the Austrians that they intended to qualify military administration by introducing civil authority. Churchmen complained that, under their new masters, their property continued not less in sequestration than before; and the people murmured at the inquisitorial searches, imprisonments, exiles, proscriptions, and the capital punishments of those who favoured the French invasion.'

It would hence appear that the Austrians were no mean proficients in the arts which the French had been known to practice so successfully.

'The state of Naples was more deplorable than that of anterior Italy. The monarch, residing at Palermo, regarded his capital as a conquered country; and the list of punishments which followed the insurrection strikes with horror. Most of the heads that were cut off belonged to the Nobles and Clergy: but the proscription was not confined to the scaffold; imprisonments and exiles more than equalled the executions; and one would have thought that it had been the wish of Ferdinand IV. to reign over deserts.

'The same derangement prevailed in the states of the church; the military and civil power were divided at Rome between strangers, and a junto composed of Romans. Ancona was in the possession of the Ottomans, Civita Vecchia was held by the Neapolitans, and Ferrara by the Imperialists; the three legations wished for the destruction of the pontifical government; and its restoration was not desired even at Rome. In the situation and the temper in which the people now found themselves, a spark only seemed necessary to produce an universal conflagration.'

Though many of these remarks do not well become a Frenchman, yet, if they be founded, they assist us to account for events which it has seemed difficult to explain.

We have already spoken to the general character of this work. The latter volumes contain much instructive matter, accompanied in many instances with valuable remarks. Such also is the character of the numerous notes which are placed at the end of each volume, and in which are found many important facts and anecdotes. A set of excellent maps likewise illustrates the work. Altogether, then, if this performance will not convey deep instruction to military men, it will render them more accomplished: but though there be in it hints which they will value, it seems to be more adapted for general readers. When *Bonaparte* is the subject, nothing can exceed the transports of rapture which the conqueror, the pacificator, the administrator, the legislator, calls forth; except it be the feelings of indignation and detestation which we

unhappy islanders excite in the pure bosom of this revolutionary minister and General. No courtier at St. Cloud ever exceeded him in fulsome adulation of the tyrant of his country, or dealt in fouler abuse against the English; whom he represents as the last of men, the refuse of the rational creation, and the most depraved of human beings. He rings unceasing changes on our Machiavelian policy, corruption, and perfidy.—We have a specimen of the purity of our censors, in this calumniator; who, after having wallowed in the mire of the revolution, now appears the most unblushing and most abject of *Bonaparte*'s flatterers. If we have faults which call for repression, let us be censured by monitors of a more respectable description!

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ART. II. *Voyages de Guibert*, &c. *i. e.* Travels of GUIBERT, in different Parts of France and Swisserland, in 1775, 1778, 1784, and 1785. A posthumous Work, published by his Widow. 8vo. pp. 420. Paris. 1806. Imported by Deconchy. Price 8s. sewed.

IN the twofold character of Inspector of Invalids and Colonel of the Corsican Legion, M. GUIBERT performed various tours, and consigned to his diary such observations as he deemed most worthy of attention. Five of his journeys are here recited in the same number of sections. The first relates to Libourne, Bourdeaux, the battle of Coutras, &c. It commences with an eminent example of the abrupt exchange of sentiment for the language of a book of roads:

'1st June, 1775.

'My marriage-day, beginning of a new life. Involuntary shuddering during the ceremony; it was my liberty, my whole life that I pledged. Never did such a crowd of sentiments and reflexions fatigue my mind. Ah! what an abyss, what a labyrinth is the heart of man. I am lost in all the workings of mine: but every thing promises happiness; I marry a woman who is young, pretty, gentle, feeling; who loves me; who, I perceive, is formed to be loved; and whom I love already.

'From the 1st to the 8th.

'Days pass like a dream: this new situation is, indeed, a dream to me; love, friendship, candour, the amiableness of my young wife; her heart unfolds every day. I love her, I shall love her. I am confident that I shall be happy. I quit her with regret.

'The 8th.

'Departure from Courcelles with my father. Road by Gien, and then the cross-road to Vierson by Argent and Aubigny,' &c.

Similar instances abound in the volume.

After a few disjointed and meagre notes, we are reminded that there is no instruction without frequent recurrence to comparisons and interrogations; and that we should live in the constant habit of travelling. In the very next page, however, the author is completely tired of seeing others, and prescribes solitude as the only remedy for *ennui.* As this love of solitude seems to have haunted him in all his peregrinations, we are at a loss to know how he managed his comparisons and queries; and from a singular passage, which occurs in the sequel, we rather suspect that he was no fascinating companion in a post chaise:—'A young relation,' says he, 'is in my carriage. I regret the delightful solitude to which I am accustomed in travelling. The presence, even the *mute* presence of an individual interrupts my thoughts. They no longer roam in space, they no longer enjoy the consciousness of solitude and freedom. The spell and the illusion have vanished. I then shut my eyes, and try to forget every thing around me; but then I am likewise cut off from the view of nature and her delightful inspirations.' When, therefore, whole stages are passed unnoticed, we may, without breach of charity, conclude that the journalist was condemned to this state of darkness, and that some unfortunate fellow-traveller was compelled to meditate or to sleep beside him.

Several striking particulars are related of the terrible disorder which raged among the cattle, in Guienne, in 1775; and some plausible conjectures are offered in support of the opinion, that the ruins of the reputed palace of Gallienus at Bordeaux are only the remains of a circus of moderate dimensions, and devoid of architectural embellishments.

The second section transports us, in seven lines, to Brest:—a velocity which scarcely allows us to pause for a moment, and to participate in the author's feelings on coming within sight of the sea. 'The view of the sea,' he remarks, 'always affects me; it expands, it saddens, it fills my mind, but never with an amiable sentiment; the uniform result is immersion in the vast, the gloomy, the infinite. It is like the view of the sky, and the idea of eternity,' &c. Our sentimental Colonel acquaints us, moreover, that a military procession always produces an indescribable agitation in his mind, and tears *in his eyes.* He then asks, very gravely, whether all this can proceed from a recollection of the antient triumphs; or from the illusive dream that the object of military honours is always deserving of them; or from the *secret chimera* that he may one day aspire to them himself.

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His strictures on the harbour of Brest, on the narrowness of the inner station, the superfluous magnificence of the arsenals and storehouses, the erection of useless fortifications, the transactions of commissaries and naval commanders, &c. &c. are apposite and judicious, though many of them no longer accord with existing circumstances. They are followed by a declamatory apostrophe to Madame *Guibert*, whose mind is represented as expanding to excellence in *solitude*: 'Yes, in a few years, thou wilt no longer be an ordinary woman. Thou wilt realize for me one of those imaginary beings created by the immortal fancy of *Richardson*, *Sterne*, and *Jean Jacques*; thou wilt recall to me *Clarissa*, *Sophia*, *Eliza*; thou wilt be the sole object of my worship. In thee, my other sentiments will all concentrate; and my enemies will grow pale with envy, when they behold me possessed of happiness which they can neither remove nor impair.'

The third journey was more extensive and varied, comprizing Lorraine, Alsace, Franche Comté, and part of Swisserland. The neatness and regularity of the works at Bitche are cited as rarities in the annals of French fortification: but it is not concealed that they were constructed at a great expence, and that they oppose a very ineffectual barrier to an invading army. The inhabitants of the town are computed at two thousand, and are remarkable for their indolence. The dwellings of a few Anabaptists in the neighbourhood are easily distinguished by their superior cleanliness, the usual concomitant of well regulated industry. 'Good and peaceful Anabaptists,' exclaims the Colonel, 'I would gladly see you assembled, not as a sect, but as a nation and a people.'

M. GUIBERT's account of a visit to the Landgrave of Hesse Darmstadt, and to the camp of the Maréchal *de Villars*, from which the Duke of Marlborough retired in 1705, occupies many amusing pages: but, in the present laudable zeal for military reform, we shall extract in preference the valuable hints which such scenes suggested to a skilful and celebrated tactician.

'All our ideas,' he observes, 'are circumscribed, and dictated by routine; I may even venture not to except those of the king of Prussia: and glory of a new species is reserved for a Sovereign, a General, and a man of talents who may succeed to him. I say a Sovereign, because none else can thus command his armies on new principles. A mere General could succeed in the experiment only by rendering his officers and men familiar to the change of operations by long training. Why in France, then, has it never been proposed to intrust a General with an army during peace? to give his genius full scope and improvement by the habit of accommodating his troops to circumstances? Why has it never been proposed to

establish *a school of tactics on a large scale?* Yet what more simple and practicable than to assemble in our great military districts, on the frontiers, armed divisions; to oppose them to one another; to imitate some of the manœuvres of our distinguished Generals; to act over some celebrated battles on the very spots on which they were fought; to suppose, for example, one of these divisions in the position of Marechal *Villars* at Sierck, and to order another to attack or dislodge it, so as to rouse the energies of the rival leaders? It will, perhaps, be objected that the execution of this idea would require the formation of bridges, the opening of communications, the destruction of hedges and woods, the purchase of horses for dragging artillery, and the conveyance of bread for the troops: all which would, no doubt, be attended with some expence and some compensations: but every journey to Fontainebleau, and every court festival, costs much more, without being of any benefit to the state.'

Of other objects which afford room for interesting details, we may mention the extensive buildings, the overgrown revenues, and the relaxed discipline of the Abbey of Orval; the ascent of the Ballon, one of the Vôgian hills; and many grand and picturesque scenes in Swisserland, particularly the lakes of Thunn, Bienne, and Neuchâtel. The glaciers of Grindelvald, however, seem to have *chilled* the author's enthusiasm; for he declined to approach the largest and most elevated, alleging that a distant prospect was sufficient, and that he had already seen as much *in the way of glaciers as would serve him for his life time.* In these hoary regions, he saw no wonders which may not be seen in miniature in a common mass of ice or snow. In vain he is told that Faucigny exhibits a more sublime spectacle than Grindelvald; he swears that he will never make the tour of the Vallais to look on frozen mountains.—His excursion to Missembourg, which forms the subject of the fourth section, is much less fertile of incident and remark; though several of the places which are mentioned might have furnished scope for varied descriptions, or alluring commentaries. The author dreams in broad day, and with his eyes open, that he is king of France: but so might any castle-builder in his closet, or in his bed, without posting to Weissembourg.

The last of these journeys presents a long itinerary, of which the principal stages are Angoulême, Poitiers, Bordeaux, Dax, Bayonne, Pau, Barèges, Bagnères, Auch, Montauban, Carcassone, Narbonne, Perpignan, Bellegarde, Beziers, Montpellier, Nîmes, Avignon, Vaucluse, Sisteron, Embrun, Drais, Toulon, Marseilles, and Lyons. Several of these towns, however, are only mentioned by name; while the miscellaneous reflections to which they give rise have lost much of their import from the lapse of twenty years, and unprecedented revolutionary

lutionary changes. The Alps and the Pyrenees, which are less liable to vicissitude than towns and their inhabitants, are thus contrasted :

' The Alps are certainly more elevated, more majestic, and more deeply impressed with the character of greatness. In the Pyrenees, they talked to me of the *Pic du Midi* : yesterday, I passed along the foot of it—but what a surprizing difference between it and Schreckhorn, Jungfrahorn, Grindelvald, and many other Swiss mountains, of which the summits and sides are covered with perpetual snow. Not a particle of snow is now to be seen on the *Pic du Midi ;* and the Pyrenees contain none, except in some rocky recesses, from which the sun's rays are wholly excluded : whereas in the Alps it reaches a great way down ; and enormous glaciers, as lofty as the mountains themselves, rest their bases even in the valleys, and brave the intensity of the summer heats.

' It is in the Alps that we should contemplate the grand phænomena of nature; namely, those enormous glaciers which constitute the origin of the largest rivers in Europe, and all those beautiful accidents of colour, light, and shade to which they give rise. It is in the Alps that we should investigate the fantastic configurations, the gigantic forms, the grand effects of water, and those considerable lakes, so varied in their contours, and whose depth sometimes equals the height of the surrounding mountains. It is in the Alps that we find the greatest variety of botanical productions, and of appropriate species of animals, which exist not in the Pyrenees ; such as the chamois, the moufouli, the eagle, and several other large birds of prey. The men, too, are in general taller and more robust than in the Pyrenees ; their manners are more original ; and their customs are more decidedly opposed to those of the inhabitants of the plains. There is not in the world a race of men or women that can be compared to the inhabitants of Hasely and other valleys. In favour of the Alpine mountaineers, we have still to add all the virtues and qualities which are derived from the constitution of the governments under which they live, viz. more hospitality, more frankness, and more the air of happiness, tranquillity, innocence, and health all united ; in a word, more exalted ideas deduced from the recollections of history, or created by the circumstances of situation, or inspired by the sentiments and images of encircling liberty, excite a greater degree of enthusiasm, and a more determined disposition to reflection. We associate with the Alps the mighty names of Cæsar, Hannibal, and Rome. In reference to more modern times, we recall with ideas of less splendour, but with more heartfelt satisfaction, the name of William Tell and the plains of Morat ; we roam with delight in the country of *Gesner* and of *Haller*, and we explore with tender curiosity the scenes painted by *Rousseau*—the only scenes which his pencil could not embellish. We fondly flatter ourselves that *St. Preux* and *Julia* were not imaginary beings, and that their interesting passion may have existed. In short, let every historical or dramatic painter, who is ambitious of conceiving great designs, and of ascertaining and extending the measure of his powers, travel in the Alps.—In the Pyrenees, the mind is rarely agitated by sud-

den impressions; there nature neither makes the hair to stand erect, nor the heart to beat with alarm; she will never raise us above ourselves, but often presents pleasing prospects, more gay and fertile valleys than those of the Alps, verdure (I believe I may add) of a more lively shade, and certainly waters more fine and translucid,—not, as in the Alps, issuing from the melting of snow, but all bursting from the rock, and claiming a nearer kindred with the caverns of the earth.

'The Pyrenees hold no distinguished rank in the annals of the world. The death of Orlando and his valiant knights in the defiles of Ronceveaux, which may very probably be a fable, is the only great event connected with the Pyrenees. They have never been the scene of great armies, nor of great conquerors; of combats for glory, nor, which is better still, for liberty; and never have they, like Swisserland, been inhabited by great poets, or great philosophers. But they may prove the cradle of artists, of writers of romance, and even of poets of gentle and feeling hearts; for every where, within their precincts, we tread on fairy ground, or behold pastoral landscape, or meditate on exquisite models of modern gardening.

'A journey to the Pyrenees may suffice to give a lady an idea of a mountainous country: but a man who thirsts for knowlege, who naturally prefers great masses to details, and the majestic horrors to the softer charms of a landscape, who disdains inconvenience and fatigue, should, without hesitation, contemplate and study nature in the Alps.

'I would not advance a single step to revisit what I have seen of the Pyrenees; and I firmly believe that the parts of the range which I know not are like those which I do know: but with transport I would still make a third tour to the Alps, certain of beholding new beauties, and experiencing new sensations.'

We have given this parallel entire, not because we regard it as completely accurate, but because we admire the spirit and originality of the passage. Had the writer travelled at the present day, he would probably have adverted to the geological features of these mountain chains, and certainly would not have asserted that the chamois and the eagle are unknown in the Pyrenees.

Before we close this volume, it may be proper to remark that it bears more the stamp of a series of notes and observations destined for the port-folio of an individual, than for the entertainment or instruction of society; and that it is more calculated to excite the attention of Frenchmen than of the inhabitants of other countries. Its merit chiefly consists in the accuracy and impartiality of its local strictures, and in the manly exposure of various abuses under the old *regime*.—For other particulars relative to the author and his writings, we beg leave to refer to page 523 of the 39th volume of our New Series.

ART. III. *Manuel de Santé*, &c. *i. e.* A Manual of Health, or new Elements of practical Medicine, according to the present State of the Science and the analytical Method of *Pinel* and *Bichat*; for the Use of Physicians, Surgeons, Clergymen, and other Inhabitants of the Country, &c. &c. By L. J. M. ROBERT, M. D. 8vo. 2 Vols. Paris. 1805. Imported by De Boffe, London, Price 15s.

WE take up with interest a publication which professes to display the state of practical medicine in France; a subject concerning which we are perhaps less informed, than respecting the advances of our rivals in any other departments of science. The commencement of M. ROBERT's treatise, however, is somewhat repulsive to the feelings of Englishmen; because, in the true French style, it sets out with a puffing account of the wonderful progress that has been lately made in the medical art, which is wholly attributed to his own countrymen. 'The progress of medicine in France,' he says, 'since the establishment of the clinical hospitals, is as astonishing as it has been rapid: but nothing has more accelerated its success than the introduction of the analytical method. To this is to be ascribed the improvement which the natural sciences have experienced in Europe during the last ten years. *Pinel* has done for medicine what *Tournefort*, *Linné*, and *Jussieu* have executed with so much glory in botany. His works offer no theory, but all observation; his method is like that of Hippocrates; and the youngest practitioner, formed in the nosographic school, determines the species of diseases as readily as the botanist ascertains that of his plants.'—We have next a flourish in honour of *Bichet*, 'the new Boerhaave, the second Morgagni;' then we come to the discoveries of 'the celebrated professor *Corvisart*;' and we conclude with *Bosquillon* and *Portal*, who, on the old principle of "no cure no pay," 'reckon their visits only by their cures and their brilliant success.' Directed by such illustrious guides, the author has undertaken to give a system of popular medicine; not indeed, as he informs us, in the quackish manner of Tissot or Buchan, but founded on the true principles of science, and such an one that every person may receive instruction from it, who has not been so fortunate as to study under the practitioners of Paris. How happy must we consider ourselves in being possessed of this treasure! of a volume in which we are promised 'all the materials of a vast library, and all the light of a medical encyclopedia!'

Before he enters on the main object of his work, and treats of individual diseases, M. ROBERT takes a cursory view of those

organs or functions, by the state of which we principally judge of the presence of disease; the aspect of the countenance, the organs of sense, the abdomen, the respiration, circulation, pulse, &c. The observations are in general correct, though we think that they not unfrequently display an affectation of minuteness; and notwithstanding the wonderful improvement of medical science in France, we occasionally remark doctrines obtruded, which, in this country, have been long considered as obsolete. Our national vanity may indeed be flattered by the condescension of the author in noticing Sydenham, but we confess that we did not expect to see his theory of fever completely adopted. M. ROBERT unreservedly states that he considers fever only as an instrument of which nature makes use to remove some evil;—a remedy which we are in the habit of considering as much more to be dreaded than any diseases that it can cure. It is not only to the doctrine of Sydenham, however, that this writer pays so much respect; he also adopts in its full extent the theory of Hippocrates concerning crudity and coction, appears to found his practice on it, and permits it to regulate his several movements. We may infer that these hypotheses are maintained by the physicians from whom he professes to derive his medical knowlege, and whose discoveries he so pompously announces at the commencement of his volume.—It is principally with reference to this Hyppocratic doctrine that he divides the practice of medicine into two branches, which he styles active and expecting; these are to be applied according as he conceives that the diseases ought to be directly opposed, or suffered to proceed without interruption, from an idea that they are performing some salutary effect in the system. A considerable part of his practice in fever is of the expecting kind.

We have already noticed the encomiums which the author passes on M. *Pinel;* and he is again very enthusiastic in his commendation of the '*nosographie philosophique*,' the classification of which is adopted in the work before us. We shall briefly describe it, since it is little known in this country, and will be interesting to our scientific readers.—Diseases are divided into five classes, fevers, inflammations, hæmorrhages, nervous affections, and affections of the absorbent system. Fevers are arranged under six heads, *angisteniques*, (or inflammatory,) *meningo-gastriques*, (or bilious,) *adeno-meningées pituiteuses-mesenteriques*, (or mucous) *adynamiques*, (or putrid,) *ataxiques*, (or malignant,) *adeno-nerveuses*, (or the plague). These names at first view appear singular: but a reference to their derivation will render them intelligible; and, admitting the system of the author, they will be found not unappropriate.

The

The *angistenique*, or vessel-distending fever, is the simple *synocha* of Cullen; a disease which, although certainly very rare in this country, may be easily conceived to exist. The *meningo-gastriques* are the fevers which have their seat or origin in the epigastric viscera, under which head are included some diseases usually referred to the bowels; and the author not only assigns to the same division the autumnal remitting fever, but inclines to place the tertian in the same class.—The 4th division of fevers appears to us considerably obscure; and the description which is given would rather indicate a variety of the common typhus, produced by a peculiarity of temperament, than an essentially different disease. We were surprized to find quartans placed under this head.—The two next classes, *adynamiques* and *ataxiques*, seem to answer pretty nearly to the popular idea of the putrid and the nervous fever; those two varieties of typhus, in the former of which the sanguiferous, and in the latter the nervous systems are more especially affected. The names are obviously derived, the one from the remarkable diminution of strength, the other from the irregularity of its symptoms.—The *adeno-nerveuse*, or plague, so called in consequence of its being seated both in the glandular and the nervous systems, is sufficiently distinct from the other species.—These are to be considered as the grand divisions into which fevers are to be distributed: but it is not infrequent for two of them to become united, and to form an intermediate species. The author supposes that the American fever is formed by the union of the gastric and the adynamic, the nature of the disease being adynamic, but its particular seat being gastric. The *hydrocephalus internus* is placed among the ataxic fevers.

Book II. contains the *phlegmasiæ*; arranged according as they are cutaneous, cellular or glandular, seated in the joints and muscles, in the mucous membranes in general, or in that of the stomach and intestines. Among the cutaneous *phlegmasiæ* are ranked the *exanthemata* of Cullen. The hæmorrhages form the 3d class; the chief peculiarity of which is that the scurvy is placed among them. The nervous diseases are divided into, 1st, mental diseases, 2d, spasms, including epilepsy, hysteria, and tetanus, 3d, irregularity in the nervous functions, including palsy, asthma, *angina pectoris*, and *tic doloreux*; and 4th, comatose affections. The 5th class is occupied by the diseases of the absorbent system; 1st, several cutaneous affections, as leprosy, elephantiasis, herpes, itch, &c. 2d, diseases of the lymphatic glands, mesenteric atrophy, *phthisis pulmonalis*, syphilis, rickets, and the different species of dropsy.

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It is not our present object to criticize M. *Pinel*'s nosology: but we shall briefly remark on it that the orders, into which the fevers and inflammations are divided, although in some respects not without foundation, appear to us on the whole indistinct and whimsical; the arrangement of the nervous diseases is more natural and better digested; and we consider the last class as a valuable appendage to the system of Cullen. Nothing, indeed, can be more ill-assorted than the *cachexiæ* of this author; it is entirely an artificial class, and the characters of it are vague and indeterminate. M. *Pinel* has very properly distributed, into the different parts of his system, those topical diseases which depend on constitutional causes; Cullen's class of *locales* has led him into strange inconsistencies.

In order to afford our readers an opportunity of judging respecting the merits of this performance, we shall quote at length some particular parts, which may be considered as exemplifications of the remainder. We shall give some account of M. ROBERT's method of treating fever. With respect to the first three orders, the inflammatory, the gastric, and the mucous, he points out four objects which particularly require to be considered;—1. The time or the duration of the disease; 2. The efforts which nature makes to cure it; 3. The management of the patient, with respect both to mind and body; and 4. The medicines to be prescribed. He assumes as the foundation of his practice, that all these species of fever have their regular term of duration, which it is impossible or undesirable to controul, after a certain period of the disease. Unless it be checked at its very onset, the object of the physician is rather to assist than to oppose the course of the complaint; the progress of nature is not to be interrupted: but our efforts are principally to be directed to second her attempts at producing a crisis. In the 4th species of fever, the putrid, we are to employ less of the *expecting* and more of the *active* medicine; for the author admits that, in this case, the unaided powers of the constitution are wholly inadequate to the cure.

'When the disease is produced by contagion, as in an anatomical theatre, an hospital, or a prison, it is proper, as soon as the invasion is perceived, to drink a glass of generous wine, or a little diluted spirit. If serious symptoms make their appearance, we must administer an emetic, in order to remove the focus of contagion; sudorifics are especially advisable, provided that they do not augment the natural warmth of the patient. We then employ barley or oatmeal gruel, lemon or orangeade, decoctions of the acid fruits, and a solution of cream of tartar. It is in the second stage, when the symptoms become aggravated, that we have recourse to generous wine, given in small and frequently repeated doses, and to aromatic spirituous waters. Diluted spirit, camphorated mixtures, ether, bitters,

and sinapisms, serve to re-animate the powers of life. If delirium shews itself, we must suspend the use of wine and cordials, frequently renew the air of the chamber, apply to the head cold embrocations made of rose water, and warm fomentations of vinegar to the legs. If colliquative sweats break out, the patient must drink water tinged with a little wine, or acidulated with the sulphuric acid. To a copious diarrhœa we oppose astringent powders, mucilages, and opium, with small doses of rhubarb or ipecacuanha. When glandular swellings appear, we must regard them, according to *Bang*, as generally having a fatal termination, and requiring a different method of treatment from that which is usually followed when these tumors are considered as a metastasis, and when their suppuration is promoted. With this view, *Bang* applied leeches to the part, blisters to the arms, and on the next day to the legs; and he caused the tumors to be rubbed with volatile liniment. Then he gave a powder composed of equal parts of bark and rhubarb, which he continued for some days, and finished by a decoction of bark. All the drinks in putrid fevers ought to be given cold, because they are then much more tonic. In Germany, yeast has lately been considered as a specific against putrid fever; they give six or eight spoonsfull of it daily.' *

We now copy M. ROBERT's directions for the cure of scarlet fever:

'The treatment is the same with that of the measles, whether the *scarlatina* be simple or complicated. Sydenham recommended an anodyne to be given every night, and afterward a purgative. He also advised the syrup of lemonjuice, with the water of black cherries. *Anasarca* frequently comes on towards the 14th or 15th day of the disease, without the patient having been too soon exposed to cold air; and in order to prevent its occurrence, it has been proposed to confine the convalescents to their chamber for two or three weeks; to employ, over all the body, frictions with flannels impregnated with aromatic vapours, and slightly stimulant fomentations; or to use laxatives. Gentle sudorifics are also administered; and, when the disease has declared itself, diuretics. The infusion of elder flowers, or tisan of the roots of strawberries and couch-grass with nitre, will often suffice to disperse the effused fluid. If weakness and atony in the system be suspected, bark and tonics will be proper. If there be a putrid or gangrenous affection of the throat, we should touch the tonsils with muriatic acid and the honey of roses; and we should second the effect by detersive and antiseptic gargles, and by the employment of the decoction of bark or aromatic waters.'

These, we think, may be regarded as fair specimens of M. ROBERT's practice. It will, no doubt, be considered by our

* Here we need scarcely remind our readers of the attempt to introduce the application of yeast, in cases of putrid fever, in this country, by a benevolent and ingenious clergyman, the Rev. Edmund Cartwright, now D. D. Great success attended his own experiments, but we have not heard that the practice has been much adopted.

physicians

physicians as frequently trifling, and, on the whole, inert; a necessary consequence of the author's theory respecting the powers of the *vis medicatrix naturæ*, a doctrine which is rapidly losing its authority in this country. We cannot but observe that the writer very rarely refers either to the writings or the opinions of the English practitioners. Indeed he appears to consider Paris as the centre of medical knowlege; and he seems to imagine that he can perform no greater service to science, than by imparting to the unlearned some of those discoveries which have been brought to light by the favored sons of Esculapius, who superintend the hospitals of that imperial city.

Having in the first volume gone through the different diseases in their nosological order, and given an account of their symptoms and method of cure, M. ROBERT proceeds in the second to treat on the other branches of his subject. He begins with what must be considered as of prime importance in a 'manual of health,' an elementary course of the *hygiene*; in which he successively treats of the atmosphere, of the action of cold on the body, of cloathing, of baths, of aliments, of exercise, of sleep, of mental affections, and of *cosmetics*. Under each of these heads, a number of remarks are included; some useful, some amusing, others trifling, and not a few erroneous. The work being principally intended for popular use, we do not look for that methodical arrangement which we should have expected in one that was more purely scientific; yet we think that a greater attention to method would have been desireable. Our limits necessarily prevent us from entering on a minute analysis of the contents of this volume; and indeed we do not regard them as of sufficient importance to deserve such an investigation. We shall therefore only notice a few detached observations which particularly arrested our attention in the perusal; and which, we apprehend, will evince that we have not been too severe in the character which we have given of the publication.

When speaking of the atmosphere, the author proposes to attach conductors to poplar trees, in order to prevent the fatal effects which are occasionally produced by lightning.—In the section on the effects of cold, he attributes chilblains to the thawing of the humors which had been previously frozen; and he informs us that ulcers may be cured by throwing on them the focus of the burning glass; while the use of the cold bath thickens the skin.—With respect to *cosmetics*, he gives directions for washing the face, and advises the ladies to perform this operation in the evening instead of the morning; a piece of advice which we do not hope to see followed in this country.

country.—The chemical observations, which are occasionally introduced, will be frequently found inaccurate. The author speaks of the sulphat of lime as existing in several of the animal fluids, asserts that there is no albumen in vegetables, mentions saccharine salts as contained in the serum of the blood, and states that the oxalat of lime is one of the most frequent ingredients in urinary calculi. Under the head of aliments, we have considerably minute accounts of the different kinds of broths, soups, stews, &c., which would be much more suitable to a work on cookery; and in the same part we are informed that goat's milk gives fluidity to the blood, and that they who drink it sleep less than those who use cow's milk.

The next division of this volume contains a sketch of pharmaceutical chemistry: which we consider as, on the whole, less exceptionable than the former part. The directions given for preserving and drying a great variety of plants must appear tedious to an English reader, but may be necessary to the French practitioner, in consequence of the more complicated nature of his prescriptions, and the greater use which he makes of indigenous vegetables. The different operations of pharmacy are described, and the chapter concludes with some good remarks on the method of forming and arranging medical prescriptions.

An abridgement of surgical therapeutics next succeeds; and here we are struck with the circumstance of some diseases being placed under this department, which, with us, fall under the care of the physician; such as rheumatism and erysipelas. In this chapter, M. ROBERT treats of venereal affections. He adopts the idea that syphilis and gonorrhœa both proceed from the same contagion, and that they are convertible into each other, the former disease being produced, as he supposes, from the suppression of the discharge in the latter; and he also imagines that phthisis may arise from the same cause. He asserts that we have no remedy for gonorrhœa except mercury, and recommends it to be employed for the space of 40 or 50 days. If he has given us a faithful picture of the state of medical science in France, these remarks will not tend to raise our idea of it, even on a disease which the medical men of that country have made an object of particular attention.—Our readers will be amused at a remedy which is proposed for pains in the ears, viz. the application of leeches to the anus, a practice no doubt founded on the remains of a theory long ago obsolete in Great Britain. In this part of his work, the author frequently quotes the authority of M. *Lassus*.

The next chapter consists of 'some new reflections upon chronic diseases and their treatment.' The principal novelty here

here observable is the recommendation of vomits in a variety of cases, in which their use had not before been applied, for the purpose of exciting in the system at large some new action or irritation; and we are informed that they always accelerate the healing of wounds. On the subject of glandular obstructions, M. ROBERT refers to some valuable remarks of *Portal*, which are not much known to Englishmen; and we shall therefore extract a few which relate to the general treatment of these affections, as a sample of the *manner* of French practice:

'Authors recommend indifferently all the aperients: but we must be aware that they ought to be varied according to the cause of the disease. We prescribe medicinal soups, and the extracts of plants that are saponaceous or slightly bitter, such as the extract of patience, and of hops, and woodlice; we render them more active by antimonials and ox's gall. We employ the extract of hemlock, when the blood-vessels are distended; also arum, holly, and all the aperient apozems, the juice of chervil and borage, the syrups of fumitory, of gentian, and of hops, succeed very well; mineral waters and baths are also useful.'

We were somewhat surprized to observe *cholera* and *ileus* placed among chronic diseases.

Three chapters yet remain, which present 'a guide to mothers and nurses,' observations on the use of blood letting, (taken from the practice of Dr. *Bosquillon*,) and a large collection of formulæ. The same character applies to these as to the former chapters: they contain some good remarks, but dispersed through a large mass of such as are trifling or indifferent. Altogether, we consider the second volume of this Manual as less valuable than the first.

Bos.

ART. IV. *Memoires Historiques sur les Templiers*, &c.; *i. e.* Historical Memoirs concerning the Templars, or new Elucidations of their History, their Trials, the Accusations preferred against them, and the secret Causes of their Ruin. By Ph. G***. 8vo. pp. 410. Paris. 1805. Imported by De Boffe, London. Price 7s.

THE abolition of the once famous order of the Knights Templars is an event which is neither so remote, nor of such inferior importance, as to render that curiosity reprehensible or even idle which desires to learn the motives that led to it, and the grounds on which it rested. It is the object of the present volume to gratify such a wish; and how far that end has been attained, the reader will be able to judge from the account which we shall submit to his perusal.—The preface very properly sets forth the state of the question as it stood previously to this undertaking.

It

It is well known that the Free Masons in Germany have been fond of deriving their origin from the Templars; and this circumstance induced *Nicolai* to investigate the ground of the claim, the result of which was communicated to the public in *An Essay on the Secret of the Templars;* which gave rise to new hypotheses, and occasioned much controversy. The same subject also engaged a large share of attention among the countrymen of the present author.—This situation of things led M. *Moldenhawer*, an eminent Professor of Copenhagen, to attempt a farther investigation of the facts, in the hope that new light would be reflected on the matters in dispute. In the course of a journey undertaken for literary purposes, he made a diligent search for additional records in the grand suit which had been prosecuted against the knights of the temple; and he was so fortunate as to discover, in the Library of St. Germain-des-Prés, a manuscript register of the proceedings of the Commission appointed by the Pope to try the order, which continued to sit from August 1309, to June 1311. This report contains 231 interrogatories, of which *Dupuy* had published only a part. Two years afterward, another important document was obtained, namely, a collection of the latent statutes of the order, and which it is presumed were in force at the time of its abolition. It was found in the Corsini library at Rome by M. *Münter*, another Danish Professor, and was written in the Provençal dialect. Both these manuscripts were translated into German, and published; and, furnished with this additional information, Professor *Münter* composed a very curious dissertation on the principal accusations which had been preferred against the Templars. The person to whom we are indebted for the performance before us, and who here appears in the several characters of translator, abridger, and original writer, properly observes that the history of the Templars principally belongs to that of France, inasmuch as the order was originally founded by one of the saints of that country, and at a later period was abolished by one of its kings: it is also the same country that has coutributed the documents from which our accounts of it have been drawn.

The present volume is divided into five parts: 1. A chronological summary of the general history of the Templars, of the particular history of their trial, and the abolition of their order. 2. A sketch of the constitution of the order of the Temple, such as it appears to have been from their statutes and the proceedings at their trial. 3. An exact translation (with the omision of some parts) of the dissertation of M. *Münter*, which forms a new and ingenious apology for the order, and which is certainly the most able defence of them that has yet appeared.

appeared. 4. An historical treatise formed from these several materials, and which occupies the greater part of the volume; which is, however, to be considered rather as a supplement to former histories than as superseding them. 5. A summary of the proceedings against the order by the commissioners under the bull of Pope Clement V. and of the acts published by Professor *Moldenhawer*.

This order dates its origin from the year 1118, and it is well known that the object of its formation was the protection of the numerous pilgrims who visited the holy city. With the view of cementing their union, they adopted a religious rule, and made vows. In 1125, they were only nine in number. They took their name from the vicinity of the Temple of Jerusalem, to the patriarch of which city they were subject.

In 1128, their order was confirmed by the council of Troyes, and they were from that time called Templars. St. Bernard was their warm protector; indeed he may be considered as their founder, since it was he who supplied them with a rule which was similar to that of the Benedictines.

The rise of the order to wealth and power was most rapid. As early as the year 1140, they were possessed of considerable establishments, and many fortresses. A little time later, they made many conquests from the Moors in Spain and Portugal; and their acquisitions were transferred to them by the kings of those countries. Before the year 1150, they established themselves at the Temple at Paris. This district, which was then marsh land, wholly belonged to them; and a long period elapsed before it was included within the precincts of the city. Eugene III., who was Pope about this time, was a great protector of the knights. Their exploits are celebrated in the histories of the crusades: but the same accounts are full of complaints preferred against them by the Christian princes of the East, and by those of the West who transplanted themselves into Asia to wage war against the infidels; they appear also to have roused in a degree the jealousy of the other rival orders.

It was principally by the Templars that Acre was defended in 1291, when it was besieged and taken by the Sultan of Cairo. When the Templars, as well as all other Christians, were driven from their possessions in Asia, they established themselves in Cyprus, and in other adjoining islands: a few years later, namely, in 1306, the grand master, with all the chiefs of the order, removed to Paris, established themselves at the Temple, and brought with them thither its treasure and its archives. At the time even of this removal, it appears that Philip the Fair was the secret enemy of the order; since as early as 1305 he applied to his creature, Pope Clement V. to abolish

abolish it; and from that period till the grand blow was struck, it appears that the Pope and the King were concerting measures, though with the utmost secrecy, for that purpose.

On the 13th October 1307, the knights at Paris, and throughout the whole extent of France, were arrested all at the same instant; a measure which was effected in the provinces by means of sealed orders, which were not to be opened till a given moment by those who were destined to carry them into execution. Letters were also addressed to all the Princes of Europe, inviting them to exercise the same rigour; which in fact they all adopted, sooner or later.—The trial commenced *instanter*. The brother Guillaume, a Dominican, confessor to the king, and inquisitor-general of the faith named by the Pope, presided over it, either in person, or by his delegates; and one hundred and forty knights were interrogated at Paris in the space of a month. These interrogatories are preserved to us: but of such as were taken in the provinces only eight remain.

The statutes which have been discovered by Professor *Münter* afford additional elucidation of the constitution of the brotherhood. It appears that, in order to have been a knight of the Temple, a person must have descended from a father who either was a knight or who possessed the requisite qualifications. It was in fact the practice, though not founded on any law, for the candidate to pay, on admission, a certain sum of money. The term of the noviciate was regulated by the grand master at his pleasure. To the three vows of obedience, chastity, and poverty, was added that of the defence of the holy land. Nothing is more certain than that the order indulged in every species of luxury.—It was not till forty or fifty years after its foundation, that priests were admitted into it as members; and they were allowed to share in its government, and to rise to dignities. Any interdict on a district by a Prelate did not affect the order, nor the persons affiliated with it; who, we are informed, were very numerous.

In the order, *the Master held the place of God:* but this, which was the usual phrase employed to describe his authority, was not strictly correct, since he was subject to the general chapters; though these assemblies were held in great secrecy, and were seldom called together. The council of the order, which was next in authority to the general chapter, consisted of the grand master, the dignitaries, the provincial masters present, the assistant masters, and the knights summoned by the Master.

Pope Alexander III., in the year 1172, first exempted the knights from episcopal jurisdiction, and rendered them amenable only to the Pope. He released them from liability to all taxes, including even customs imposed on merchandise. The chiefs

were prohibited to confer preferment on any member, at the request of any king, prince, or grandee.

We shall now take notice of those parts of Professor *Münter*'s vindication which appear to be the most original:

'On mere suspicion, and before a tittle of evidence was given against them, the knights received the treatment of convicts. Accustomed to all the indulgences which affluence procures, they were allowed only twelve-pence a day for subsistence: they were shamefully robbed by their gaolers: they were interdicted divine service, even at the hour of death; and they were refused burial in consecrated ground.

'As to their confessions, which formed the chief evidence against them, at one moment promises of liberty, of impunity, and of great recompense, were employed in order to procure them; at another, the threat of perpetual imprisonment and of a cruel death: sometimes they were tormented by being forced to endure hunger, and at others their enemies held up to their view the example of those of their brethren who had died under the torture. At Caen Royal, letters containing offers of life, liberty, and rich pensions, if they would confess, were produced to them; and it was at the same time observed that their denial would be of no avail, because the order was already annihilated.'

The Professor remarks that the secrecy which accompanied the admission of candidates into the order very much favoured the accusations of their foes; and that the Dominicans, who were the prosecutors on this occasion, were well versed, by their experience in the South of France, in the practice of preferring heretical charges. He thinks that most of those, which were alleged against the order, were the same with those that had been imputed to the heretics of that period: but he denies that they had adopted any of those heresies; and he contends that the statutes are conclusive on this subject. They knew how to wield the sword, but they brought with them no secret doctrines from the East; and this accusation was completely denied by the chief persons in the fraternity.

Having examined the grounds of several charges advanced against the knights, and shewn that they were mere exaggerations of innocent usages observed by them, the Professor concludes with observing that none but monks, practised in forging heresies, could thus have misrepresented things the most harmless and simple, in order to increase the odium with which the accused were regarded. It was by combining the secrecy of their assemblies, the reports of their connections with the Saracens, the indiscreet discourse of some brethren, and the real disorders of many, that they were able to fabricate those allegations which, in times so dark, and maintained by men so experienced, were sufficient to effect the ruin of this

mighty

mighty brotherhood. What could resist the united force of the most subtle malignity and the most atrocious cruelty, favoured by the circumstances of the period?—The author had before shewn that the episcopacy, the religious orders, and the civil powers, were hostile to this potent and wealthy society.

The writer of the historic treatise which comprizes the fourth head of this volume, and the editor of the whole, takes a middle course with respect to the Templars, which certainly is not destitute of plausibility. He agrees with the advocates of the order in condemning the proceedings of Philip the Fair, as violating every principle of justice and humanity; and in regarding the order as falling a sacrifice to the rancour, the avarice, and the jealousy of that monarch, who displayed matchless powers of intrigue in his triumph over Pope Boniface, and in his settlement of the Pontiffs within his dominions. He imputes the catastrophe wholly to this prince, whose heart was the seat of cupidity, pride, and vengeance. The process against the devoted knights was instituted with the concurrence of the Pope; and the adjudication of the affair was afterward claimed by his Holiness: but he was throughout the creature of the king, and durst not act contrary to his wishes:—the proceedings were entirely directed by the royal will.

The Knights, it is said, had given several causes of offence to the implacable Philip: the Sicilian vespers had recently taken place; they had afforded succours to the Arragonese, the authors of that revolution; they had also assisted in remitting money to Boniface VIII. during his disputes with the king; and they had been loud in censuring his Majesty's depreciation of the coin. The wealth of the order is also supposed to have tempted him, and the vastness of its amount gives the highest probability to the supposition. Some have made its annual revenue consist of a sum that was equivalent to fifty-four millions of present French money; while that of the king yielded only what was equal to two millions of the same. Matthew Paris reports that, in the whole of christendom, the knights had nine thousand manors. Their personal property was stated to have been of still higher value; for the knights acted as bankers, and enriched themselves by gains which were then held to be usurious. It was not till ten years after the confiscation of their property, that the king transferred it to the knights of St. John; and during the interval, his commissaries were in the receipt of the rents and profits. He seized the treasure deposited in the Temple, which was enormous; as also their riches in the provinces, and their moveables;

ables; he moreover claimed all that was due to them, and cancelled a sum of five hundred thousand livres which he himself had borrowed from them.—The author states that 'this enterprize of Philip was an instance which powerfully affected the opinions of men on the nature of ecclesiastical property, and afforded a precedent for those seizures of it which were practised by several princes at the Reformation; by the court of France in the case of the Jesuits, and by its rulers during the late Revolution.'

When treating on the head of royal jealousy as a cause of the downfall of the order, the author observes that it possessed between ten and eleven thousand commanderies, and that the members and attendants could not be estimated at less than twenty thousand; while the amount of the affiliated, the vassals, and serfs, must have been in proportion to that of the members.

'It must be recollected that the government was very feeble at this period; and let us contrast with this view of the order, that of the resources, prerogatives, and authority of a feodal king; let us reflect with what an eye a sovereign like Philip must have surveyed this superiority which constantly menaced him.

'When I figure to myself what the order of the Temple could have effected at the commencement of the fourteenth century in the heart of France, where it had fixed its chief residence; when I call to mind the number of its knights, possessed of superb establishments in the provinces; the far greater number of its subjects, that of its debtors, that of the affiliated, the numerous troops which it had at command; its resources in money to hire mercenaries; its soldiery, superiour to the chivalry of Europe in bravery, discipline, tactics, and in all the arts of war; its several places which could be used as fortresses; its fleets in the East; its intelligence in every court; its connections with families of rank; the confidence of conscious power; the vigour of its internal regimen, and the active intrigues peculiar to monastic bodies;—and when we suppose this formidable society to have leagued with dissatisfied chieftains, such as, a few years later, formed confederacies against the court;—shall we not be warranted in concluding that a revolution might have been effected, fatal to the monarchical power, or to the dynasty; or at least that Philip would have been obliged to receive from the league, conditions equally hard with those which, in the preceding age, the English imposed on their monarch, and which proved the foundation of their liberties? It would seem, then, that state reasons, equally with avarice and vengeance, dictated the fatal sentence inflicted on the Templars.'

The author is also of opinion that the initiated members of the fraternity had formed the design of shaking off the authority of the king and the Pope; and that, within the order, a sect was formed to forward this design, which was connected with

with the heretics of the south of France, and which proposed to advance its purposes by their co-operation.—The reiterated proofs given in the course of the process, of a departure from the faith, of an abjuration of christianity, of a renunciation of Jesus, and of outrages done to the cross, induce him to conjecture that a part of the knights of the Temple conformed only outwardly to the catholic church, and professed a christianity freed from vulgar superstitions, and which perhaps veiled a pure deism: but that policy, the influence of the manners of the age, or some other cause, occasioned this philosophical religion to be connected with practices and forms that were gross and absurd.—The charges of a sort of sanction to certain offensive moral irregularities are also admitted by the author.

When discussing the question whether the Free Masons are descendants or successors of the Templars, he thus proceeds:

'On this subject, a memoir which lately appeared in Germany leaves nothing to be desired. It is certain that, before the year 1600, no embryo of the existence of Free Masons can be found. Some adepts, cabalists, theosophists, magicians, and people of the same description, who held secret meetings, may be traced to a remote period, but they were not Free Masons. The same researches make it clear that, in the seventeenth century, the Free Masons were separated from the Rosicrucians. It is very doubtful whether the latter could claim any connection with the Templars. The tale of the supposed founder *Christian Rose-croix* is universally regarded as fabulous; the sect, it is supposed, deriving its name from the alchymical signs of the rose and the cross. The Rosicrucians were solely occupied by researches for discovering the philosopher's stone; and their existence was not of long duration. It is known that Descartes traversed all Germany between 1620 and 1623, in search of these fanatical naturalists, and was unable to discover any traces of them.'

The writer inclines to think that the doubt, in which he leaves the question, furnishes a presumption that he has taken the most correct and just view of the facts; since it is not, he says, 'the province of philosophy to affirm or to deny, but to doubt and investigate.' He does not dispute, he tells us, 'that Bayle was far from being offended with being compared to the Jupiter of Homer, who is described as the *cloud gathering*; it being better to collect clouds like Jupiter, than to embrace them like Ixion':—but surely it is not less meritorious to disperse them, than it is to gather them.

In the course of this account, we observe a reflection of considerable ingenuity and striking justness. The author observes, when speaking of the contrivances of Philip the Fair to accomplish the ruin of the Templars; 'It will be matter of surprize with many, to find malice so refined, and manœuvres so subtle,

subtle, in an age so ignorant and gross: but what are we thence to conclude?—that the art of injuring human beings, and of corrupting and deceiving them, has nothing in common with the sciences which benefit, enlighten, and improve them; since the most barbarous nations are, in these respects, not less expert than the most civilized.'

The several compositions which form this volume, and which we have now been considering, possess no ordinary share of merit; the matter has been neatly arranged and well digested; the style is pleasing; and the disquisitions will interest those who have entered deeply into the history of the middle ages, in which the dissolution of the Order of Templars figures as an event of considerable magnitude. The present is therefore a classical volume; and, in addition to *Dupuy*, it will furnish to the general scholar all that he will require on the subject which it treats.

Jo.

ART. V. *Leçons sur le calcul des Fonctions*, &c.; *i. e.* Lessons on the Calculus of Functions; a new Edition, revised and augmented by the Author. By M. LA GRANGE. 8vo. Paris. 1806. Imported by De Boffe. Price 10s. sewed.

IN the year 1799, (Rev. Vol. xxviii. p. 481.) we reviewed a work of this celebrated Mathematician, intitled a *Theory of Analytical Functions;* and with reference to that publication, the present is intended to form a supplement and a commentary.

From the time of the appearance of Euler's labours, his *Introductio in Analysin Infinitorum*, and his Integral and Differential Calculus, no production has appeared which, for extent of subject, and for variety of matter, is in our estimation at all comparable with the Theory of Analytical Functions: it was not only abstruse and profound, but it examined, with no small share of acuteness and sagacity, the principles on which the fluxionary or differential Calculus rested. Of those principles, and of their examination, it is not our present purpose to speak. In the Review above quoted, we considered the subject fully; and in such a manner, we flatter ourselves, as to have merited and obtained the attention of mathematicians, who look to something beyond mere rules of art and processes of computation.—The treatise before us commences, like the former, with the developement of $f(x+i)$ into a series, as

$$fx + i.f'x + \tfrac{1}{2}.i^2.f''x + \text{ &c.}$$

and in the demonstration of this theorem, the author shews, as before, the connection between the coefficients, or the law of

of their formation, the one from the other. It appears that the law of their formation is every where the same; so that, knowing the coefficient of the second term, we are able to derive those of all the succeeding terms; thus, if $fx = Ax^m$

$$f'x = m\,Ax.^{m-1},\quad f'x = m.\,(m-1)\,Ax^{m-2},\ \&c.$$

and hence we obtain the usual form for the binomial theorem, knowing the term affected with i, in the developement of $A(x+i)^m$. How is this term known? By the first operations of Algebra, M. La Grange says, when m is a number whole or fractional, positive or negative;—and beyond doubt this is true, since, in the above specified cases, m denotes some one of the known algebraical operations, an elevation, or an extraction, or a division. If m be an irrational number, then, inasmuch as m can be inclosed between rational limits that may be brought within any degrees of proximity, if m be expressed by means of such limits, may

$$A(x+i)^m \text{ be put} = A\left\{x^m + m\,x^{m-1}\,i + m\frac{m-1}{2}\,x^{m-2}\,i^2 + \&c.\right\}$$

thus if $m = \sqrt{5}$, $m = 2.23 + \&c.$ or more nearly $= 2.236 + \&c. = \frac{2236}{1000}$; and therefore, if we suppose $\sqrt{5}$ to be represented by such fraction, the preceding form of the binomial, *in such supposition*, may be extended to such an index as $\sqrt{5}$. This is sufficiently intelligible: but, says the author, 'since the question is rather concerning the *form* of the derived function than concerning its absolute value in each particular case, it is proper, in order to leave nothing deficient in this fundamental proposition, to give a demonstration as general as it is rigorous.' Let us now attend to the proof:

$$(x+i)^m = x_m\,(1 + \frac{i}{x})^m$$

Let $\frac{i}{x} = \omega$. Then it is necessary to find the coefficient of ω, says M. La Grange, in the *developement* of $(1+\omega)^m$, whatever be the exponent m. Now, if m be neither a whole nor a broken number, positive nor negative, or if it be not tacitly supposed to be represented by such number, it seems to us altogether absurd to speak of the *developement* of $(1+\omega)^m$: the *developement* of $(1+\omega)\sqrt[3]{7}$, for instance, appears to us a term absolutely insignificant. The question is here of a very simple nature, and requires, for its apprehension, no knowlege of the abstruse parts of mathematics. Why is the developement of $(1+\omega)^{\frac{1}{2}}$ an intelligible expression? because the index $\frac{1}{2}$ denoting an operation, that of extracting the square root, to be

performed on $1+\omega$, the *developement* is the *series* which results from such operation: but $^{3}\sqrt{7}$, employed as an index, denotes no operation: nor must it be permitted to signify an operation by expressing its value in the terms of a decimal fraction, for this explanation is excluded by the author. Again; the developement of $(1+\omega)^{3}\sqrt{7}$ cannot mean the series from which its value, in specific cases, is arithmetically to be computed; since the question is, according to our author, purely concerning the *form* of the developement, not concerning its absolute value. It appears then to us that, with such conditions as M. La Grange has proposed, we are stopped in the very outset; because he uses a term, which is in other respects intelligible, here absolutely without explanation.

We shall not proceed any farther in the examination of the process of deduction, since we regard the first step as faultily taken. The fertility and abundance of the author's analytical resources have betrayed him into this, we presume to call it, piece of false reasoning; and it is not the only instance in which the very perfection of the analytical art has caused some imperfection and inconsequence in his demonstrations and inferences: for, suppose an inquisitive student to demand by what methods and reasonings it appeared that the original form $f(x+i)$ could in all cases be developed into a series as, $fx+ip+i^{2}q+$ &c.; then, with M. La Grange, we must answer, by the *theory of series:* but, if he should not be contented with mere words, and should demand examples and particularity of explanation, we could do nothing else than exhibit the several cases comprehended under the general symbol $f(x+i)$, and shew how in *each case* $f(x+i)$ could be expanded. Consequently, if the present were destined to be an elementary work, the expansion of $f(x+i)$ ought not to have been assumed as a certain truth. We admire the *generalizations* of the modern analytic art, but we think that, in the establishment of fundamental and elementary propositions, we should guard against them with extreme and most scrupulous caution, as being likely to beguile the understandings of the most wary and acute.

In analytical science, two things are of great importance, but independent of each other: the first object of concern is the derivation of algebraical quantities, or what Waring has called *methodus deductionis*, in which no regard is had to the absolute magnitude of quantities:—the second object is the adaptation of analytical expressions to the purpose of numerical computation. If y be a function of x, then, if x be increased by k, y becomes $y'=y+\frac{y'}{x'}k+\frac{y''}{1\,2\,x'^{2}}k^{2}+$ &c. whatever be the value or magnitude

tude of k; the connecting symbol (=) between y' and the series signifies that y' is expanded by some known process into a series ascending by powers of k: but, in the termination of an algebraical deduction, or in the application of the Calculus, it becomes an object of concern to possess series or expanded forms that converge, otherwise no arithmetical value can be deduced from them. It is also important to know within what limits the sum of remaining terms, after any certain term, is contained: thus,

$$\log. x = \frac{1}{M}\left\{(x-1)-\tfrac{1}{2}(x-1)^2+\tfrac{1}{3}(x-1)^3 \text{ \&c.}\right\}$$

but this series is useless for the mathematical computation of such a number as *seven*, since the series diverges: it is the business, then, of the analytic art to transform the preceding series into one that shall converge. Again; in the application of the fluxionary or differential calculus to curve lines, to the laws of motion, &c. it becomes essential to establish this theorem, viz. that in the series

$$y+\frac{y^{\cdot}}{x^{\cdot}}k+\frac{y^{\cdot\cdot}}{1.2.x^{\cdot 2}}k^2+\text{\&c.}$$

k may be taken so small that any term, as $\frac{y^{\cdot\lambda}}{1.2\ldots\lambda\, x^{\cdot\lambda}}k^{\lambda}$ shall be greater than the sum of all the succeeding terms; and it is the object of the ninth lesson of the present treatise to establish this theorem.—We proceed briefly to state, and to comment on, the method of the ingenious author: but, instead of the notation which he uses, we shall beg leave to substitute one that is more intelligible to the generality of English readers.

fx he calls a function of x; suppose it y; then what he puts $f'x$ must be put $=\frac{y^{\cdot}}{x^{\cdot}}$, $f''x=\frac{y^{\cdot\cdot}}{x^{\cdot 2}}$ &c.

Now $f(x+i)=y+\frac{y^{\cdot}}{x^{\cdot}}i+\frac{y^{\cdot\cdot}}{1\ 2\,x^{\cdot 2}}i^2+$ &c.

put Vi for the sum of all the terms after the second, then $f(x+i)=y+i\left\{\frac{y^{\cdot}}{x^{\cdot}}+V\right\}$. V, M. La Grange calls a function of x and i, which becomes $=0$ when $i=0$. Now, if by function be meant an *implicit* expression containing certain variable quantities, V ought not to be called a function: V, in strictness, is only put for a collection or parcel of terms, which in most cases are to be indefinitely continued: thus, if

$$fx=x^{\frac{r}{m}}\quad V=\tfrac{1}{2}\tfrac{r}{m}\cdot\left(\tfrac{r}{m}-1\right)x^{\frac{r}{m}-2}i+\frac{1}{2.3}\frac{r}{m}\left(\tfrac{r}{m}-1\right)\left(\tfrac{r}{m}-2\right)x^{\frac{r}{m}-3}i^2+\text{\&c.}$$

and

and we believe that no analytical expression can be assigned which, when evolved, produces such series. V then may be called a function of x and i, when by function is understood a parcel of terms similar to that which we have just exhibited.

'Since V, (says the author,) becomes nothing when i becomes o, it is clear that, by making i to increase by *insensible* degrees from zero, V will also increase insensibly from zero, either positively or negatively to a certain point; after which *perhaps* it may diminish; and consequently we may always give to i a value, such that the corresponding value of V, abstracting its sign, shall be less than a given quantity, and still less the smaller i is taken.'

On this passage, we may remark that V becomes nothing when i is equal to nothing, because $f(x+i)$ is reduced to fx: that is, stricly and logically speaking and inferring, $f(x+i)$ is fx when i is taken away. The increase of V by insensible degrees, that is, the increase of the sum of the terms

$$\frac{y''}{1.2.x^{\cdot 2}} \cdot i^2 + \frac{y'''}{1.2.3\ x^{\cdot 3}} \cdot i^3 + \&c.$$

i being gradually increased, wants proof; and the gradual increase of V from o to a finite state, like the increase of the ordinate of a curve from the point at which it cuts the abscissa, is a pure fiction. There are only two cases which admit a clear and exact conception: first, when i is o, V does *not exist* as a symbol; there can be no question or discussion concerning it: when i is an algebraical quantity, is V (that is, is the collection of terms above specified) within certain limits of magnitude, and can such limits be made to approach zero, as a term, at pleasure, by diminishing i? We grant the proposition to be true; that is, that it can be proved: but certainly in *an elementary treatise* it wants proof. Let the mathematical reader take a simple case, that of the binomial; he will find some process necessary, before he is able to ascertain that the sum of the remaining terms after the $m.^{th}$ term, for instance, can be made less than any assignable quantity. How much more, then, is a process or proof necessary, when other and more complicated functions of x than x^m are concerned?

After this step, the author pursues his course through a process somewhat elaborate and tedious, but at last arrives at a theorem certainly of great simplicity and utility, viz.:

$$fi = f + i.f' + \frac{i^2}{2}f'' + \&c. + \frac{i^{\mu-1}}{1.2\ldots\mu-1}.f^{\mu-1} + \frac{i^{\mu}}{1.2\ldots\mu}f^{\mu}j$$

in which form, f, f', f'', &c. are the values of fi, $f'i$, &c. when

when $i=0$ and j is some quantity between zero and i. The mathematical reader may easily perceive the use of this theorem, in the application of the fluxionary calculus to the theory of curves.—The method of applying a series such as the preceding, or the common one,

$$y + \frac{y'}{x}\, i + \frac{y''}{1.2.x^2}\, i^2 + \&c.$$

to the determination of tangents of radii of curvatures, &c. which was first given by M. La Grange in his theory of analytical functions, is extremely beautiful, and highly deserves the attention of the mathematical student. This application is only slightly introduced in the present treatise.

Lesson X. chiefly relates to angular sections. By the aid of a differential equation of the first order, the author deduces the exponential values of the sin x, cos x, as,

$$\cos x = \frac{e^{x\sqrt{-1}} + e^{-x\sqrt{-1}}}{2}$$

$$\sin x = \&c.$$

and this method of expressing the sine and cosine, the author regards 'as one of the finest analytical discoveries of the present age.' This opinion, we must confess, rather surprized us; —and the learned author bestows scarcely less commendation on the other known exponential formula,

$$(\cos x + \sin x \sqrt{-1})^m = \cos mx + \sin mx \sqrt{-1}$$

He mixes, with the demonstration of these forms, some little history, which to mathematicians is not uninteresting. By means of the developement of the preceding expression, the sin mx and cos mx are expressed in terms of sin x, cos x, and of their powers.

In this same chapter, M. La Grange gives the expressions for the sin mx, cos mx, when such expressions are according to the formof a series, beginning from the simple powers of sin x or cos x, and ascending by the powers of the same quantity: thus, if $p = \cos x$, then,

$$\cos mx = \pm\left\{ mp - \frac{m(m^2-1)}{2.3}\, p^3 + \frac{m(m^2-1)(m^2-9)}{2.3.4.5} p^5 + \&c. \right\}$$

$$\sin mx = \pm\left\{ mp - \frac{m(m^2-4)}{2.3}\, p^3 \;\&c. \right\}$$

and the author says that he is induced to give such forms, because he knows no work in which they are united. They are however given, together with their demonstrations, in a paper written by our countryman Mr. Woodhouse, and inserted in the

the Transactions of the Royal Society for 1802; in which memoir, the values of sin mx, and cos mx, are obtained by finding the value of $\alpha^n \pm \beta^n$ in terms of $(\alpha+\beta)$; which is done by separately evolving

$$\frac{1}{1+\alpha x}+\frac{1}{1+\beta x} \text{ and } \frac{2+(\alpha+\beta)x}{1+(\alpha+\beta)x+\alpha\beta x^2}$$

and by comparing the coefficients affected with the same powers of x. The latter fraction, the denominator of which is a trinomial, is evolved by a theorem of *Arbogast*, in his *Calcul des Dérivations*. The theorem used by M. La Grange for the demonstration of these forms is one inserted by him in the notes of his treatise intitled *Resolution des Equations numeriques*: but in each method, that of M. La Grange and that of Mr. Woodhouse, the demonstration depends on expressing sin x and cos x by means of their exponential symbols. Indeed, without the aid of such exponential symbols, it seems difficult to demonstrate, generally and directly, the formulas in question. All the processes, which exclude the aid of those symbols, are either indirect or inductive,—at least, all those that we have seen.

The 12th and 13th Lessons relate to the general theory of derived equations, and the arbitrary constant quantities that are introduced by integration. The derived equations, so called in the new language of M. La Grange, (for he has changed the old analytical language, both in denominations and in symbols,) mean differential or fluxionary equations, *derived* from their integral or fluential equations, which he styles *primitive Equations*. The matter of these chapters is very good, but is proposed under forms which are much too general and abstruse. A student must have made considerable progress in these very subjects, which it ought to be the object of the present Lessons to treat and discuss in their elements and principles, in order to understand the author's reasonings. We are aware that, in the investigation of many subjects, if we wish to avoid most embarrassing prolixity, abstruseness is necessary, and cannot be avoided: but then such subjects are in themselves very intricate. The contents of the 12th and 13th chapters we do not conceive to be intricate; yet the learned author is so much in the habit of considering mathematical questions, *in all their generality*, that he rarely deigns, or rather it never occurs to him that it may *possibly* be useful and convenient, to descend, by means of example and illustration, to the level of moderate attainments.

In ascending from differential equations to integral, constant arbitrary quantities are introduced at each integration: so that,

that, for instance, if a differential equation of the second order be proposed, its integral equation, *generally proposed*, shall contain two constant quantities; and it seems to follow that every value, which satisfies the differential equation, ought to be contained in the general integral equation. The fact, however, is otherwise: since there are certain differential equations, the conditions of which are satisfied by values not comprized in the general integral equation, and, on that account, are called by the French mathematicians, *singular values*, (*valeurs singulières.*) The matter is best shewn by an example:

$$\text{Let } y\cdot\sqrt{(x^2+y^2-b)} - y\,y\cdot - x\,x\cdot = o$$

$$\text{or } y\cdot = (y\,y\cdot + x\,x\cdot)\ (x^2+y^2-b)^{-\frac{1}{2}}$$

$$\therefore\quad y = (x^2+y^2-b)^{\frac{1}{2}} + a$$

or $x^2-2\,a\,y-a^2-b=o$, which is the general integral equation. Assume, now, $y^2=b-x^2$; then $y\,y\cdot=-x\,x\cdot$; which values being substituted in the original differential or fluxionary equation, that equation becomes identical, and consequeutly its conditions are satisfied by the equation $y^2=b-x^2$, which equation is, however, not contained in the equation

$$x^2-2\,a\,y-a^2-b=o.$$

Hence $x^2+y^2-b=o$ is called the *singular* integral equation. We shall examine the manner by which singular equations, such as the above, may be derived.

Let $u=o$ be a fluxionary equation, containing x, y, $\frac{y\cdot}{x\cdot}$; y being considered as a function of x, and $u=o$, the integral equation contains x, y, and a constant arbitrary quantity a, introduced by integration:

$$\text{then } (u)\cdot = \left(\frac{u\cdot}{x\cdot} + \frac{y\cdot}{x\cdot}\cdot\frac{u\cdot}{y\cdot}\right)x\cdot = o \quad (1)$$

in which $\frac{u\cdot}{x\cdot}$, $\frac{u\cdot}{y\cdot}$, &c. designate the fluxionary coefficients of $x\cdot$, $y\cdot$, when the fluxion of u is taken, making x only to vary and y only to vary. Now the proposed fluxionary equation will be deduced, if from this latter equation, and from $u=o$, we eliminate a; and this must necessarily happen, if we increase equation (1) by a term $B\cdot$, provided that $B\cdot=o$. Suppose, then, a to become a function of x, $B\cdot = \frac{u\cdot}{a\cdot}\frac{a\cdot}{x\cdot}\,x\cdot$, or equation (1) becomes

$$\frac{u\cdot}{x\cdot} + \frac{y\cdot}{x\cdot}\frac{u\cdot}{y\cdot} + \frac{u\cdot}{a\cdot}\cdot\frac{a\cdot}{x\cdot} = o$$

in which, in order that by the process of elimination the proposed

posed fluxionary equation may result, $\frac{u^{\cdot}}{a^{\cdot}} \cdot \frac{a^{\cdot}}{x^{\cdot}}$ must $= 0$. This equation, then, $\frac{u^{\cdot}}{a^{\cdot}} \cdot \frac{a^{\cdot}}{x^{\cdot}} = 0$, gives $\frac{a^{\cdot}}{x^{\cdot}} = o$, and $\frac{u^{\cdot}}{a^{\cdot}} = 0$: the first gives $a =$ a constant quantity: but the second, $\frac{u^{\cdot}}{a^{\cdot}} = 0$, gives a expressed in terms of x, and y, which will lead to the same fluxionary equation, but which must necessarily be different from the ordinary integral equation where a is constant. Hence, from $u = 0$ and $\frac{u^{\cdot}}{a^{\cdot}} = 0$, eliminate a, and there results an equation containing the singular values of y. For instance,

let $x^2 - 2ay - a^2 - b = 0$

$\therefore \frac{u^{\cdot}}{a^{\cdot}} = -2y - 2a = o$, and $y = -a$; substituting,

$x^2 + 2y^2 - y^2 - b = 0$, or

$x^2 + y^2 - b = 0$, the singular integral equation.

We have presented this theory of singular integral equations in a manner which we hope will be intelligible to English readers: but we have entirely departed from the notation of M. La Grange; who, instead of u, puts $f(x.\ y.\ a.)$: for $\frac{u^{\cdot}}{a^{\cdot}}$, $f'(a)$; for $\frac{y^{\cdot}}{x^{\cdot}}$, y', &c. The new notation used by this learned author does not please us, nor does that which we have used entirely meet our approbation: but it is intelligible to the English mathematician, and we have considered it as our duty to consult his accommodation. All that may not be at first sight intelligible are the coefficients $\frac{\dot{u}}{a^{\cdot}}$, $\frac{\dot{y}}{x^{\cdot}}$ &c. We believe, and we feel regret at the same time, that this method of notation has not been used by the mathematicians of this country: but it must, in our opinion, be introduced, when analytical science is more sedulously cultivated.

This theory of *singular* equations forms the subject-matter of the 14th, 15th, and 16th lessons. In the 17th, M. La Grange directs his attention to problems dependent on such theory, and which, in part, were the cause of its origin and cultivation. *Leibnitz*'s problem is first noticed, in which it was required to find the curve, the normals to which have a given relation with the parts of the axis intercepted between the origin of the abscissas and the normals.—

Thus, since the normal $= y\sqrt{\left\{1 + \left(\frac{y^{\cdot}}{x^{\cdot}}\right)^2\right\}}$

and subnormal $= \frac{yy^{\cdot}}{x^{\cdot}}$,

Leibnitz's

Leibnitz's problem, under an analytical form, becomes $y\sqrt{\left\{1+\left(\frac{y'}{x'}\right)^2\right\}}=F\left\{x+y'\frac{y'}{x'}\right\}$ the symbol F being used generally to denote the relation between the normal and the part of the axis. If this relation be the same as that which obtains between the ordinate and abscissa of a parabola, then, calling k the parameter,

$$y\sqrt{\left(1+\left(\frac{y'}{x'}\right)^2\right)}=\sqrt{\left(x+y'\frac{y'}{x'}\right)k}.$$

Hence, by proper reductions, may be deduced

$$\frac{kx'-2yy'}{2\sqrt{\left\{\frac{k^2}{4}+kx-y^2\right)}}+x'=0$$

consequently $\sqrt{\left(\frac{k^2}{4}+kx-y^2\right)}+x=h$, h being an arbitrary constant quantity introduced by integration. By reducing the preceding equation, and by putting $k=a-\frac{h}{2}$, we have

$y^2+(a-x)^2-ak=0$, an equation to a circle, the radius to which is $\sqrt{ak}$. Hence the equation to a circle, the abscissa to its centre being a and radius $\sqrt{ak}$, is the general integral equation to the fluxionary equation deduced from the conditions of the problem. It is plain, moreover, that every circle with an abscissa to its centre, and a radius preserving the above relation, answers the conditions of the problem.

Leibnitz, however, solved the problem, and deduced a parabola to be the curve required:—in fact, the curve which he deduced was formed by the intersection of those circles, each of which (as we have stated) answered the conditions of the problem: but the equation to such parabola is not included in the above general equation: it must be therefore a *singular integral* equation; and this must be obtained from the equation $\frac{u}{a'}=0$, as we have already explained.

In this instance,

$$\left.\begin{array}{l} u=y^2+(a-x)^2-ak=0 \\ \therefore \frac{u}{a'}=2\cdot(a-x)-k=0, \quad \text{or } a=\frac{k}{2}+x \end{array}\right\} \quad \frac{u}{a'}\Big/\frac{k}{2}$$

Substitute this value in the former equation, and there results

$$y^2-kx-\frac{k^2}{4}=0,$$

an equation to a parabola, and which *Leibnitz* found. That mathematician deduced his solution from the consideration of the

the curve, formed by the continual intersection of all the circles that could be obtained by making a to vary; and M. La Grange observes that it is a general property of all singular primitive (integral) equations, to belong to curves formed by the continual intersection of curves represented by the complete primitive equation, in making continually to vary the arbitrary quantity that distinguishes these curves, the one from the other. Of this property, the present treatise contains a general demonstration.

This chapter, on the application of the theory of singular equations, is very curious and interesting; it is interspersed with novel considerations and historical details. We are of opinion, however, that the interest of the student would have been better consulted, if certain instances of the use and application of *singular equations* had made their appearance sooner in the explication of the theory.

Lesson the eighteenth treats on equations of finite differences, on the passage from these differences to differentials, and on the invention of the differential calculus. The author shews what are the difficulties that attend this passage, and that the expression $\frac{0}{0}$ is the symptom of the change of a function: for, according to *Euler*, the ratio between differentials or fluxions is the ratio of zero to zero.

M. La Grange considers *Fermat* as the inventor of the *new calculi* (*nouveaux calculs*).—*Fermat* gave two methods for finding the maxima and minima of quantities, and for drawing tangents. His contemporaries, not apprehending the spirit of his method, did not extend it; so that for forty years his invention was stationary and barren: yet its affinity with the differential or fluxionary calculus is very close, as may be most readily shewn by the aid of an example. Suppose it were required to divide a line into two such parts, that the rectangle contained by the two parts is a maximum;—let a be the line x one part, assume the quantity e, then put

$$ax - x^2 = a(x+e) - (x+e)^2:$$

reducing this equation, and dividing by e, we have

$$a - 2x - e = 0.$$

Put $e = 0$; then $x = \frac{a}{2}$; or the line must be divided in the middle, which we know ought to be the case from other methods. This mode, it is plain, resembles that in the differential calculus, in which the differential of the quantity is put $= 0$: quantities, which in that calculus are rejected as infinitely small, *Fermat* puts equal 0.—This method of *Fermat* was established and reduced under a more convenient form, many years afterward,

ward, by the greatest of the mathematicians who preceded Newton, viz. Huygens. (See *Ouvrages de Mathematique et de Physique*, page 326.)

Fermat's method of drawing tangents is very similar to that which is above stated.

'We perceive, then, (says M. La Grange,) that *Fermat* opened the route to the new calculi, by an idea truly original, but rather obscure, and which consists in introducing into the Equation an indeterminate quantity; which ought to be nothing by the nature of the question, but which is not made to vanish till the whole Equation is divided by that very quantity.

'This idea is become the germ of the new calculi, which have caused such considerable progress in Geometry and Mechanics; but it may be also said to have bestowed its obscurity on their principles.'

Of the present work, four chapters yet remain unnoticed, viz. on the functions of several variable quantities, and on the derived Equations; on the Equations of conditions, by which it is ascertained whether a function of any order of several variable quantities be an exact, derived, or differential function: on the Isoperimetrical problems, and on the Method of Variations. For several reasons, and chiefly for want of adequate time and leisure, we shall now give no account of these chapters, thinking that we discharge our duty better by totally suppressing all comment, than by sending into the world any such as might be faulty or imperfect; and for a sufficient excuse of our conduct, we refer to the difficulty and abtruseness of the subjects in question. At some future time, we shall probably resume and complete the present critique.

Although, however, we do not yet finish our account of these lessons, some general observations may now be offered without any violation of propriety. That the author is a profound and most learned mathematician, needs hardly to be stated. That he has also paid very considerable attention to the principles of science, and to the *metaphysique* of certain branches, we are perfectly willing to acknowlege: but we hesitate to pronounce that he is a most exact and scrupulous reasoner. The causes of his inaccuracy are to be found in the power and extent of the art which he professes: if an objection presents itself, it is instantly overwhelmed in a tide of symbols and algebraical processes: the author does not suffer himself to be detained a moment in the streight of a metaphysic refinement; he struggles, and twenty different resources are at hand to extricate him. For the verification of this general description, we refer to our preceding strictures.

This publication was intended as an elementary treatise: but it originated, unless we much mistake, in the necessity imposed

by the present Government of France on professors, of instructing the youth of that country; a scheme which forms a part, perhaps an insignificant part, in the plan of universal conquest; and, oddly as it may sound, Geometry and the theory of Analytic Functions are to lend their aid in the subjugation of England. With regard, then, to this work as elementary; we are of opinion that it is not admirably calculated for such purpose, since it is too abstruse, the demonstrations are too general, and they are not relieved nor enlivened by sufficient illustrations and examples. If the author begins to enter on and to discuss familiarly a subject, he is soon induced to follow it through all its imaginable intricacies, and to contemplate it under every possible mutation of form. This may be agreeable to the learned Mathematician, but the interests of the student demand a different procedure.

In our future additional comments, we purpose to make a few observations on the notation which, of late years, has been adopted by this great Mathematician.

R.W.

ART. VI. *Souvenirs d'un Homme de Cour*, &c. *i.e.* The Recollections of a Courtier, or Memoirs of a Page; containing secret Anecdotes of Louis XV. and his Ministers; Observations on Women, Manners; &c. Accompanied by Notes Historical, Critical, and Literary. Written in 1788. 2 Vols. 8vo. Paris. 1805. Imported by De Boffe. Price 14s. sewed.

THE public is here presented with an olio, of which several of the ingredients have a high relish, and the whole is by no means to be regarded as coarse or ordinary fare: but on the side of wholesomeness we cannot say much in its behalf, since the *goût* is too high for the British palate, and too much in the style of French cookery. To drop the figure, these volumes contain essays, disquisitions, anecdotes, tales, and dialogues, the object of most of which is love, or, more properly speaking, licentiousness. Several of the pictures too closely follow nature, and some of the relations descend too much into detail, to suit the reserve in these matters, which good society in this country has hitherto imposed on itself.—A large portion of the work is devoted to the love adventures of the author. According to his own account, he became an early adept in the arts by which the affections of the fair are engaged; and he had the good fortune to be repeatedly thrown in the way of women of distinguished charms, as well of mind as of person. His success appears truly wonderful; and almost in every siege which he forms, he verifies the axiom of *Ninon de l'Enclos*.

At

At fifteen years of age, he was made one of the king's pages, and three years afterward he procured a lieutenancy in a regiment of cavalry. It is from this epoch that the series of exploits commences which is here narrated.—The writer thus states as propitious an incident as could befall a person of tender years: but it appears to us that the counsels of the Mentor either were less pure than they are here represented, or that they were only in part followed by the hero of the tale:

'I was so fortunate as to interest in my favour a soldier who was grown grey with experience. His sage lessons were of the highest utility to me at the opening of my new career, not only because he furnished me with maxims adapted to an infinity of circumstances, but because I learnt from him the art of engaging the esteem and friendship of my brethren in arms.—He was an amiable well-informed man, who had brought from Rome (whither he had accompanied a French ambassador,) all the amenity and politeness of the Italians. He painted in vivid colours the dangers of misconduct. Virtue, said he, is humble; hard labour precedes it, and sometimes follows it. It is ever forbearing; it finds a luxury in forgiving; and it knows not how to hate. We can only triumph over vice by habituating ourselves to discipline our passions, and to debar them that initiation which they are so ready to usurp. One of the most dangerous rocks, that which most efficaciously serves them, is idleness; this is the source of almost all the imperfections of humanity, the secret conspirator which stifles all our innate good propensities. Therefore, when study shall have fatigued you, appear in the world. Not to want society, says Aristotle, a man must be either a god or a brute. In the company of women, always so gentle, we best acquire that agreeable turn, that ease of manners, that air and carriage, which every where prepossess.'

We now find this well-catechized youth labouring to seduce every fine woman, whether maid or matron, whom he approaches; and laying his plans so well, and pursuing them so steadily, as ultimately in almost every case to triumph. We suspect that all this was perfectly consistent with the morality inculcated by the accomplished Mentor. Indeed, during the whole of the last century, in France, a person of the above description passed in the world as a good amiable creature, and was not only well received but respected in society.

The anecdotes here related are such as might be expected to fall within the knowlege of a man in an inferior situation; they are of a personal rather than political nature; and they do not elucidate the sources of history by tracing events to their primary causes. The writer charges Louis XV. with avarice in his private capacity; and we are told that, careless about public expenditure, as about every other state concern, he narrowly inspected the money transactions which affected

him individually. He could not even bear to lose at play with *La Valliere* and *Goutant*. When unfortunate, he perceptibly murmured, and, to conceal his ill-humour, he would eat the wax from the tapers. The minute attention which he paid to his secret finances, which were managed by *Bertin*, proves how much he was infected with this failing. A thousand traits shew that nature had rather formed him to be an attentive farmer-general, living in the midst of pleasure and abundance, than to be governor of a great empire. A friend of *Piron* very well described him in his parody of an epitaph made at the time of his death by a celebrated academician:

Ci git Louis, ce pauvre roi,
On dit qu'il fut bon, mais à quoi?
Here lies poor Louis; he was good, they say;
Was he indeed? But good for what, I pray?

Among other anecdotes, we meet with the following:

'The late M. *de Clermont Tonnerre,* bishop of Noyon, was a man of unmeasureable pride, and pushed his claims beyond all bounds. When preaching in his cathedral, he was once heard thus to commence his sermon; *Listen, thou Christian mob,* (*Canaille*) *to the word of the Lord.* At another time, disturbed by the whispers of the inattentive, while he was celebrating mass, he turned towards the assembly, crying out: *Really, Gentlemen, judging by the noise with which you fill the church, one would conclude that it was a lackey and not a prelate of rank who officiated.*—It was this Bishop who, when seized with a dangerous illness, sent for his confessor, and made known to him his fears of hell. The courtly priest replied, "You are very good, my Lord, thus gratuitously to terrify yourself: but God will think of it twice before he damns a person of your high birth." The bishop, it is said, was well satisfied with the answer, and very much admired it.' *

The author's powers of declamation may be judged from the speeches which he puts into the mouths of personages who feign a desire to be admitted into a select society, in order to be separated from the general commerce of mankind:

"We have come from a distance, for the express purpose of soliciting admission into your fraternity, the sublime renown of which is spred far and wide. It will be most grateful to us to be among you, to unite with you in preaching these eternal truths;—folly reigns every where under the banners of error; pleasure and virtue are for the most part opposite; love and sincerity are rarely found together; envy, hatred, and calumny are sisters; reason pardons wrong, but wrong never pardons reason; folly and intolerance mutually engender each other; honesty is a mere cover; politeness is

* See an epitaph founded on this Prelate's excessive pride, M. R. Vol. lxxix. p. 642.

only

only a varnish, often laid on a false colour; great parts almost always mislead; frankness is a sort of medal, of which indiscretion is sometimes the legend, and idleness the exergue: at a monastery, all repose in brutal slumber; invention never shews itself there; nature is seen clad only in the garb of winter; felicity is expected only in heaven; eternal uniformity and *ennui* prevail in those seclusions."

Though the writer shews considerable ability in detailing the progress of mutual regard between lovers, and in describing the sentiments and acts which bespeak and accompany it, we by no means think that he is happy in his portraits of attractive females. One of the most perfect of his heroines is thus delineated:

'While with a pencil not less bold than delicate, *J. J. Rousseau* traced the portrait of his Sophia, aided by the brilliant colouring of a voluptuous fiction, he believed that he sketched only an effigy that was purely ideal. Fascinated nevertheless by this effect of a divine dream, he transmitted it to susceptible and ardent minds, adjuring them at the same time never to attempt to copy this model of perfection, produced in the crisis of a poetic fever. But how would this philosophical critic have hastened to rectify his opinion, if *Adèle*, more ravishing than the Venus of Praxiteles, more agile than the Nymphs, the new rival of Terpsichore, had suddenly appeared before his eyes, with that nicely balanced and elegant carriage, with that undefinable graceful *je ne sçais quoi*, which is derived from the harmonious forms of beauty, from the animation of her soul, and the ardour of her mind? Without doubt, *Rousseau*, astonished to have discovered his celestial Sophia in the object which taught me to love, would precipitately have fallen at her feet and adored her.'

A very lofty panegyric is pronounced by the author on the *Duchesse d'Aiguillon:*

'She was at once an object of esteem and attachment. She was distinguished by her attainments; she knew four languages; and men of letters consulted her taste, profited by her information, and regarded her as an able guide in the pursuit of knowlege. She imparted instruction with matchless grace, and conversed at her ease with the most eminent geniuses. Her suppers were frequented by persons in high situations, by distinguished strangers, by retired ministers, and by literati. At these entertainments, rank was not regarded, but degrees of talent were alone considered. In this circle, pedantry, and ill humour with the usages of the world, were unknown. A free course was allowed to conversation, and each had an opportunity of dilating on those topics to which he had principally paid attention.—At these repasts, which resembled that of the seven sages, happy sallies were made, and original ideas were thrown out: they were frequented by *Montesquieu*, *Hénault*, *Bernis*, *Duclos*, and other celebrated persons. Under the protection of the axioms of the *old*, some of the principles of the *new* philosophy were here first started.'

It was the opinion of this distinguished lady, that amusement was necessary to youth, in order that its features and its form might attain the agreeable appearance which arises from innocent pleasures; and she maintained that no action of moment was performed by us in youth, that did not materially affect our future character.

'To frequent the company of relations is well: but to visit our real friends is still better; since in the one case we shew respect to hereditary claims, and in the other to those of merit. A list of visits of mere ceremony implies that we have time to waste, and forms the amusement of the idle. The rage of engaging vulgar applause bespeaks inferior powers, of which it is attempted to make the best. They who can humour the caprices of others are the ablest masters of the art of pleasing. To become silent, before we have satiated with our discourse, gives us the right to renew it with the same precautions. What is *ennui?* A moral indigestion produced by the monotony of situations.—Gustavus III. king of Sweden, denominated this lady the living journal of the court and the city, of the Academy, and of the provinces.'

An adventure of a young French knight, here detailed, exhibits traits which deserve notice:

'He had been a lieutenant in a regiment which had been reduced, and he was allowed a pension of two hundred livres till he could be replaced; which, with another two hundred as an antient pupil of the royal military school, formed the whole of his income. He was also decorated with the order of our Lady of Mount Carmel, or of St. Lazarus. He learned to limit his wants within his narrow means. Full of zeal, of spirit, and of resources, he was desirous of employing the interval of exemption from service in examining the armies of the principal powers of Europe: but with finances so contracted as his were, he would have found it difficult to fulfill that project, had he not been aided by a sort of philosophy which soared far above common ideas. He resolved to travel on foot, with a havresac on his back. He proceeded in this way through the duchy of Wirtemberg, and the electorate of Bavaria, and arrived at Vienna, where he introduced himself to the French Ambassador, by whom he was civilly received, and invited to dine on a day fixed. The Minister, informed of his mode of travelling, advised him to observe secrecy on that head, while he resided in the Austrian capital: but he gave his excellency to understand that he was not to be catechized, and he was allowed to follow his own discretion. When the appointed day came, he appeared at the dinner of the Ambassador, who, full of attention, presented every delicacy to the officer, which was uniformly declined. "You have no appetite, (said the minister) since you refuse every thing that I offer to you." —"It is because I have finished my dinner, (the other replied) soup and beef are all that I require. If I took any thing more, the ordinary dinners which my small means will allow me would become unpleasant, and my health would suffer by it. We diminish ourselves

selves by increasing our wants, and we aggrandize ourselves by contracting them." The intelligence which he displayed induced an Austrian commander to invite him to view the manœuvres of the imperial troops, of which proposal he was glad to avail himself, since this was the principal object of his journey.

'After a sufficient stay at Vienna, in the course of which he made many observations on the formalities of the court, and still more on the Austrian military tactics, he took his leave of the Ambassador, who gave him letters to the French Minister at Berlin. Several Frenchmen of rank, who were quitting Vienna for the Prussian capital at the same time with our chevalier, pressed him to accept of a place in their carriages: but his resistance was not to be overcome. "I have made it a law to myself," replied he, thanking them, "to travel on foot as long as my strength will hold out. In this mode, objects are less liable to escape an attentive eye; and the art of judging well of them is only to be purchased with labour"— The Ambassador at Vienna had given very flattering accounts of the young officer to the Minister at Berlin, if we may judge from the agreeable reception which he experienced.

'The Prince of Prussia, to whom the French minister had spoken of the original and interesting character of the lieutenant, was desirous of seeing him: but it was with great difficulty that he was persuaded to be presented. The Prince, however, loaded him with kindness, and offered to announce him to the king: but he intreated him to suspend this last favour, it being less his desire to be made known to the hero, than to admire his trophies, his works, and his genius. The prince, in compliance with his intreaty, only solicited for him the monarch's permission that he might attend the grand manœuvres at Potzdam, which was obtained. On the day when the manœuvres were to commence, he presented himself at Potzdam; and the hussars who kept the ground permitted him to pass. He stood alone in the midst of the immense plain, when three superb chargers were brought to him from the Prince Royal, with the desire that he should mount that which pleased him best. He begged to decline the offer: but the equerry observed to him that he could not without a horse get out of the way of the troops during their manœuvres, that the king's orders were express that no pedestrian should be admitted, and that he must mount or quit his station. The chevalier replied that, since matters were so, he would retire whenever it was proper. The prince, informed of the determination of the chevalier, imparted it to the king, who ordered that the troops should regard the French officer as an obstacle in their way, and consequently avoid him whenever they passed over the ground on which he stood.

'Never had the chevalier seen troops so brilliant, nor so admirably disciplined. Intelligence seemed to pervade the ranks of the veteran bands which Frederic had conducted to glory. It appeared as if the royal hero felt pride in exhibiting their admirable evolutions to the French observer. Those of the cavalry above all excited his astonishment; the columns, advancing in full gallop with incredible speed, were able to make an opening when they approached him, as if he

had been some terrific gulph. Cool and intrepid in the midst of the dusty whirlwind, and charmed with a spectacle so instructive, he was alive only to admiration.

'He was at last persuaded to be introduced to the king. When in the presence, Frederic said, "They have informed me that you were desirous not to see me, though you do not hate me."—"Sire, I feared to look a great man in the face, and my littleness sought concealment."—"These qualities do not belong to us. I am informed of your worth, and I would gladly be of use to you."—"With a strong mind, and few wants, your Majesty is not ignorant that one enjoys the tranquillity of the sage."—"Yes, but I know your situation. You are free, trust your destiny to me, and accept of a company of dragoons in my service."—"Ah! Sire, I fall at your feet with gratitude, but what would your Majesty think of me, if, after my education had cost the king my master ten thousand livres, I renounced his service? A younger brother from Gascony, I have nothing more noble to give him in discharge of my debt, than a devotion which knows no bounds, zeal, and courage."—"These sentiments honour you in my estimation. Well, be at ease, I will obtain permission for you to remain in my service till you are restored to your rank." "The more your Majesty abounds in generosity, of which it is impossible that I should be worthy, the more am I emboldened to state that I am prompted by real delicacy not to avail myself of your powerful influence. It is under the triumphant eagle of Prussia, under him who rendered it such, that admiration would fix me, if I were not a Frenchman: but, born with this fair title, I ought to preserve it free even from suspicion." Frederic applauded this virtuous resignation.

'At the end of three weeks, the chevalier one morning imparted to the French minister the low state of his finances. He had scarcely touched on this point, before the ambassador thus thought within himself; "behold the pretended philosopher, like many others, is come to the end of his part; he is about to apply to my purse, let me deliver him from his embarrassment by opening it to him."—"Do you chance to be in want of money?" the minister suddenly asked him.—"Money! Oh! no, I have yet twenty crowns, I have wherewith to support me for two months: but they will be gone, and then I shall have nothing. A year's pension is in arrear to me; can you write to the minister of war, and get it paid to me at Berlin. If this can be done, I shall be able to extend my travels to Russia; if it cannot, I must return to France."—"Why should I not pay it to you in advance, and wait to be reimbursed?"—"I return you thanks, but that would have the appearance of a loan, and I never accept any. If they do not pay me, I must return to France; that will be all the inconvenience." The ambassador wrote; and when the time necessary in order to receive an answer had passed, he feigned that he was ordered to pay it from the funds of the embassy; the chevalier received the small pittance which he claimed, and set out for the North.'

These

These volumes certainly abound in interest and information, but some parts of them are extremely exceptionable; they possess unequal merit, and exhibit more of learning than correctness, more of display than of taste.

Jo.

Art. VII. *Oeuvres Inédites*, &c. *i. e.* The inedited Works of the late President Hénault, of the French Academy, and of that of Inscriptions and Belles Lettres. 8vo. pp. 385. Paris. 1806. Imported by De Conchy. Price 8s. sewed.

During the present dearth of eminent writers in France, it has become fashionable to ransack the repositories of the departed, and to usher into light every lurking manuscript which bears the stamp or image of a celebrated name. That the collection here announced is genuine, we are willing to believe on the faith of internal evidence: but we certainly could have desired more abundant and more satisfactory proofs of its authenticity, than the editors have condescended to state in their very laconic advertisement. In another respect, also, these gentlemen are chargeable with a degree of negligence for which we cannot easily devise an apology. With the means of information in their hands, they have omitted several important particulars in the life of the author, whose posthumous writings they have committed to the press; and whose valuable and elegant acquirements were worthy of more detailed commemoration. Without presuming to supply all the chasms in their narrative, we shall avail ourselves of such scanty documents as lie within our reach, and mark the principal circumstances which we have been able to collect relative to the history of an individual who held a distinguished rank in the republic of letters.

Charles Jean-François Hénault, son of *Jean-Remi Hénault*, seigneur of Monssy, a king's counsellor, and a farmer general, and of *François Ponthon*, daughter of an opulent merchant of Calais, was born at Paris on the 8th of February 1685. The progress of his juvenile studies, including a course of geography and history, under *Claude de L'Isle*, father of the celebrated geographer, was uncommonly rapid; at the same time that it was enlivened and adorned by the society of numerous and respectable friends, and by occasional and successful courtship of the muses. From his early years, he was observed to blend acuteness and facility of apprehension with an enviable sweetness of disposition. During the two years which he passed in the society of the oratory, and which he afterward pronounced to be the happiest in his life, he frequented

quented the theatre without deserting the church, and alternately perused *Massillon* and *Racine*. At the age of sixteen, he assumed the habit of the order, and composed a funeral oration on the Abbé *De Rancé*, of austere memory. As *Massillon*, to whose inspection he had submitted this essay in pulpit eloquence, was observed to smile at the first part and to yawn at the second, its young author, with a degree of resolution which has few examples, committed his performance to the flames, and took leave of a pursuit in which he perceived that he was not formed to excel.

In 1706, M. HÉNAULT, though he had not attained the legal age, was admitted a Counsellor of Parliament; and, in the course of the two succeeding years, he obtained the prize of eloquence proposed by the French Academy, and that which was announced by the Society of the Floral Games at Toulouse. In 1710, he was appointed President of the first Chamber of Inquests; a situation which induced him to direct his attention for several years to the study of law in its various departments. Having accompanied his friend, the Count *De Morville*, on his embassy to the Hague, his conciliatory manners secured the respect and attachment of some of the principal members of the government of the United States, and particulary those of the Grand Pensionary *Heinsius;* who, in the President's company, could descend from the lofty pretensions of stern republicanism.

On the demise of Cardinal *Dubois*, in 1723, M. HÉNAULT was elected to supply his place in the French Academy.—The first edition of his Chronological Abridgment of the History of France appeared in 1744, though the editors of the present volume very erroneously assign 1768 as the date of this valuable publication; which has since undergone so many impressions, and has been translated into Italian, German, English, and even Chinese.—In 1755, he became an honorary member of the Academy of Inscriptions and Belles Lettres of Paris; and he had been previously received into those of Nancy, Berlin, and Stockholm: but the appointment which most sensibly gratified his feelings was that of Superintendant of the Queen's Household, which he had solicited for a friend, and which her majesty very generously bestowed on himself. The lucrative emoluments of this office he shared with Madame *De Coubert*, the widow of his predecessor.

With the view of improving his health, which was never vigorous, M. HÉNAULT had often recourse to the waters of Plombieres, and sometimes to more protracted excursions. In one of these last, he made the tour of Swisserland, in company with his friend the Marquis *De Paulmy*, who had been appointed ambassador to the Helvetic government.

Monsieur

Monsieur *Lebeau*, his eulogist, relates that in 1763 he was threatened with sudden dissolution, that he prepared his mind for the event with becoming composure, and that he recalled the saying of Madame *De Sévigné*,—"*je ne laisse ici que des mourans.*" When, next morning, to the joy of his friends, he was pronounced to be out of danger; 'I now know,' said he, 'what death is; it will no longer be new to me.' He survived this attack only seven years, a period of his life which, like all the rest of it, was mild and tranquil. Grateful to Heaven, and resigned to its decrees, he contemplated his gradual decay with a presence and a firmness of mind, which sufficiently proved that his extraordinary gentleness of temper never degenerated into weakness. He expired on the 24th of December, 1770, in the 86th year of his age.—In 1714 he married Mademoiselle *le Bas de Montargis*, whose father held some considerable office under the crown. This lady died in 1728, without leaving him any children: but he adopted those of his sister, and educated them as his own.

Besides the well-known work to which we have alluded, and another historical performance, of which an account is given in the thirty-fifth volume (p. 460.) of our New Series, this worthy and learned judge likewise composed various smaller pieces, both in prose and verse. To him, too, the public are indebted for the *Henriade*; since, at the expence of a *ruffle*, he snatched it from the flames, to which its author in a fit of peevishness had too rashly consigned it.

As a pleasing illustration of the promptitude and delicacy which characterized this author even in trifles, we may mention that, when the queen addressed some polite expressions to him in the P. S. of a letter written by the Duchess of —— and subscribed the single word *devinez*, the president replied by the following quatrain:

"*Ces mots, tracés par une main divine,*
Ne m'ont causé que trouble et qu' embarras:
C'est trop oser, si mon coeur les devine,
C'est être ingrat que ne deviner pas."

'To finish the portrait of this extraordinary man, (says M. *Lebeau*,) I shall borrow a pencil as delicate as the features of his character. The following is the idea exhibited of him in his life time, by a lady still more distinguished by the graces of her mind than by her elevated rank. "The president *Hénault* unites to great knowledge equal ease and refinement of manners. He belongs to the first classes of society; his wit is sprightly and amiable; and his conversation is fraught with ingenious turns, without degenerating into pointed conceits. In no talent is he deficient—the grave, the gay, every thing suits his sphere. He is one of those who derive the greatest benefit from the two extremes

tremes. Such is he in the world. His modesty, which forms the basis of his character, had long thrown a veil over the depth of his studies; and the prosperous circumstances of his friends had long deprived them of any opportunity of appreciating the fidelity and the sensibility of his heart. The excellent works, which he has condescended to publish, have at length revealed the extent of his information, and we are now too fully aware of the generous ardour with which he cherished his unfortunate friends."

It is now time to advert to the contents of this posthumous volume. Though, from their multifarious complexion, we cannot attempt to characterize many of them individually, we may remark generally that, if some are trifling, and if others, from the oblivion of local circumstances, have ceased to charm, all bespeak an elegance of manner and a cultivated taste. The editors have judiciously classed them under four divisions, namely, 1. *Marius at Cirta.* 2 *Fugitive Poems.* 3. *Reflections, and other Morsels in prose.* 4. *Notes collected as materials for the Chronological Abridgment of the History of France.*

1. *Marius at Cirta*, a tragedy, was first published under the name of *Decaux*; and is here given with the alterations and improvements of the real author. The story chiefly turns on the loves of young Marius and Arisbe, an African princess betrothed to Hiempsal, king of Numidia; and on the stratagem by which Marius, the father, pretends to be an emissary of Sylla, and his own assassin. The action is rather slowly prolonged: but the incidents at length thicken with such rapidity, as somewhat to trespass on probability. The frail princess, who is instrumental in effecting the escape of her lover and his father, answers the king's reproaches by stabbing herself to the heart.—In the management of the piece, most of the rules of the French drama are strictly observed: but life and warmth are wanting to impart the true tragical effect. Even the style is sometimes tame, and, in the concluding act, is obviously less polished than in the preceding four. Detached passages, however, may be selected, which would not discredit the muse of *Racine* or *Voltaire.* Such is the account which Marius gives of his proscription; with the exception, perhaps, of a few lines which border on inflation:—such, too, is the spirited scene in which Hiempsal detects Marius;—and such are these lines, so truly expressive of the generosity of disposition which is ascribed to Arisbe:

> ' *Oui, Seigneur, tout vous rit; sorti de cet état,*
> *Vous reprendrez bientôt votre premier éclat;*
> *Vous verrez la fortune à vos vœux asservie,*
> *Marquer d' heureux instans le cours de votre vie:*
> *Puisse votre bonheur égaler mes souhaits!*

Qu'

Qu' à vos vertus le ciel mesure ses bienfaits !
Que vos fiers ennemis, terrassés par vos armes,
Eprouvent à leur tour de mortelles alarmes !
Que votre nom vainqueur parcoure l'univers,
Arisbe est satisfaite, elle a brisé vos fers.'

2. The fugitive pieces are precisely such as we might expect from a polite French scholar, who sought to beguile more serious avocations by occasional intercourse with the lighter muses; and they please us rather from the consideration that a man high in the law department, and who had acquired deserved celebrity by his patient and accurate investigation of chronological details and the complicated catenation of events, could descend with ease and elegance into the walks of sportive fancy and literary *badinage*, than from any intrinsic excellence which they may be allowed to possess. On this account, we could have preferred a selection to the indiscriminate publication of the whole. Among the few which are of general application, or which indicate peculiar neatness or felicity in the execution, we may notice the first *Eclogue*, which deviates from the hackneyed form of pastoral compositions, and is perfectly consistent with truth and nature; the mock ballet, intitled the '*Triple Hecate;*' the lines written under the portrait of the Countess D——; and the *Toilette of Venus*, which, as it has much classical grace and amenity, we shall quote in the original:

'*Bel Astre de la nuit, arrête ton flambeau*
Sur l'isle de Cythère:
Viens seul être témoin d'un spectacle si beau;
Au fond d'un bois gardé par l'ombre et le mystère,
Vénus dort sur un lit que Flore a préparé:
Les zephyrs sur son sein folatrent à leur gré,
Le repos lui prête des armes,
Il répand sur ses charmes
Un doux air de langueur du grand jour ignoré:
Les traits moins animés ont des forces nouvelles,
Elle semble en dormant appeler les plaisirs.
En voyant tant d'appas, ses compagnes fidèles,
Les Graces mêmes ont des désirs.

Ariette.

" *Craignez, jeunes amours, d'éveiller votre mère,*
Voler doucement dans ces lieux;
Joignez-vous aux Zéphyrs, et d'une aile légère,
Augmentez de ces bois le frais délicieux;
Volez sans bruit, craignez d'éveiller votre mère;
Son repos vous est précieux,
Tout votre empire est dans ses yeux.

" *Et*

" Et vous, oiseaux, dormez plus tard sous ce feuillage ;
Ne chantez pas le lever du soleil,
Vénus repose en ce bocage,
Pour commencer vos chants, attendez son reveil."
L'ombre fuit, et déja l'épouse de Céphale,
Aux portes d'Orient voit briller sa rivale ;
Le soleil qui la suit recommence son tour,
Et va rendre aux mortels les soins avec le jour.
Deja pour le lever de Vénus tout s'apprête,
Les Grâces, en habit de fête,
Elèvent un autel et superbe et galant,
Où la beauté suprême
Se doit en s' éveillant
Rendre hommage elle-même.
On voit de tous côtés accourir les Amours,
Pour offrir leur secours.
L'un tient cette glace fidelle
Qui ne reproche rien à la belle immortelle ;
L'autre assortit des nœuds de rubis et de fleurs ;
Un autre en l'essayant apporte la ceinture,
Tissu mystérieux plus fort sur tous les cœurs
Que la plus brillante parure.
" Mais le ciel s'embellit, on sent un air plus doux ;
De cent nouvelles fleurs la terre est émaillée :
Amours, approchez-vous,
Vénus est éveillée.
Les Ris, les Jeux, les Grâces, sont autour,
Et préparent leurs soins pour la mère d' Amour.
" Grâces, qu'allez vous faire ?
C'est un soin téméraire
De parer la beauté ;
Un éclat emprunté
Lui nuit au lieu de plaire.
" Vénus n'a qu'à sourire,
Et l'univers soupire :
Souvent même un regard
Qu'elle jette au hasard
Suffit pour son empire."
Cependant il est temps de quitter ces climats,
Déesse, vous devez votre présence au monde ;
Choisissez avec tant d'appas,
Qui voulez vous des Dieux, de la terre, ou de l'onde ?
" Partez, et donnez des fers
Au puissant Dieu de la Thrace ;
Qu'en faveur de l'Univers,
Vos yeux lui demandent grâce.
" C'est trop laisser son grand cœur
Dans les bras de la Victoire,
Acquittez pour son bonheur
Les promesses de la Gloire."

3. The Prose Reflections, which are wholly detached, are more select than numerous, and more sententious and refined than easily convertible to the purposes of life, or the improvement of manners. We cite a few examples.

'The quarrels of lovers may be compared to those thunder-storms which augment the verdure and beauty of the country.

'*Ennui* is the termination of love, as old age is that of life.

'In spite of all that has been said against physicians, we must at least allow that they possess experience, which we want. According to *Bautru*, they bear the same relation to other men, in respect of diseases, that the resident blind in Paris bear to blind men from the country, in regard to their acquaintance with the streets.

'I have observed that an author's first productions, which have induced the public to expect something greater, are often his best works. *La Mothe* never surpassed his *Europe Galante*, nor *Detouches* his *Issé*. Progressive excellence is the lot of few indeed. *Lully* finished with *Armide*, and *Racine* with *Athalie*.'

4. The historical notes appear to much greater advantage in the finished work; and they seem to have been introduced, along with the 'Epistle of Psyche to Love,' and the 'Temple of Chimeras,' formerly published, in order to make out the volume.

In conclusion, we have to regret that few of the inedited effusions seem to have received the author's finishing hand. Muir.

ART. VIII. *Géometrie du Compas*, &c.; *i. e.* Geometry of the Compass, by L. MASCHERONI; translated from the Italian by A. M. CARETTE, Officer of Engineers. 8vo. Paris.

THIS is a very ingenious and entertaining performance, affording an agreeable relaxation to the accomplished Mathematician, and admirably calculated to rouse and to exercise the powers of invention in young persons. It has also an additional recommendation; it is capable of being practically useful, and of rendering to the arts considerable assistance; which will be best understood after we have given a short account of the object and the matter of the work. We regret that the necessity of introducing diagrams, if we would make ourselves clearly understood, confines us to a short detail only, and to the explanation of the most simple problems; such problems, however, will be of the most general concern, and most on a level with moderate attainments. The mode of explanation, which we shall adopt, founded on a particular manner of marking the points of division in the circle, will, we hope, render us intelligible, without the aid of diagrams.

The, object, then, of this publication is to enable the mathematician and the artist to perform a variety of problems with

with the compass only: for the *rule, la regle,* on which, in all nice practical operations, we cannot much rely, is excluded. The problems are such as these. It is required to divide the circumference of the circle into 4 equal parts with the *compass* only: to divide it into 8 equal parts; into 12, into 24, into 240 equal parts. Again, to divide it into 5 equal parts; into 10, into 20 equal parts. In other problems, it is required to divide an arc into two equal parts; a line into two equal parts, to find a mean proportional between two given distances, &c. &c.

We shall now explain the method of solution in some of the simplest cases; and first we shall shew how to divide a circle into 4 equal parts.

Describe a circle, and let its centre be called C: with the same opening of the compass, set one foot in any point of the circumference, suppose it to be somewhere in the top, and call this point h'; towards the left, place the other foot in a second point of the circumference, and call this point h''; proceed in the same way, and successively mark on the circumference points h''', h^{iv}, h^{v}, h^{vi}: which points, it is well known, are the angular points of an equilateral hexagon inscribed in a circle. It is plain that h', h^{iv}, are opposite points, at top and bottom, the centre lying between; h'', h^{v}, are opposite points, and so are h''', h^{vi}. Now make the compass stretch from h' to h'''; and then, from h' as a centre, describe a circle: with the same radius and centre h^{iv}, describe a circle intersecting the former to the left of the direction of $h'\ h^{iv}$, without the original circle: call this point of intersection I; stretch now the compasses from I to C, and C I is the proper radius for dividing the circle into 4 equal parts: for, call the radius of the original circle 1, then $h'\ h''=1$, $h'\ h^{iv}=2$

$$\therefore h'\ h'''=\sqrt{\left\{(h'\ h^{iv})^2-(h'\ h'')^2\right\}}$$

$$=\sqrt{\left\{4-1\right\}}=\sqrt{3}$$

$$\text{Again, C I}=\sqrt{\left\{(h'\,\text{I})^2-(h'\ \text{C})^2\right\}}=\sqrt{\left\{(h'\ h''')^2-(h'\ \text{C})^2\right\}}$$

$$=\sqrt{\left\{3-1\right\}}=\sqrt{2}$$

= chord of a quadrant.

Next, let it be required to divide a circle into 8 equal parts.

From the point I, with radius $1=ch'$, cut the arc of the original circle between h' and q'' (q'' being the quadrant point between h'', h''') at a point o'; then the quadrant is divided into

 two equal

two equal parts at o'', or $h'\,o''$ is the side of an equilateral octagon inscribed in the circle: for $(I\,o'')^2+(C\,o'')^2=1^2+1^2=2=CI^2$.·. $I\,o''\,C$=a right angle .·. $o''\,CI=45°=o''Ch'$.·. &c. —From o'' as a centre, with radius = 1, cut the original circle between q'' and h''' at a point δ: then $q''\,\delta=o''\delta-o''q''=\frac{p}{6}-\frac{p}{8}=\frac{1}{24}$ (p = circumference): hence the chord of $q''\,\delta$=chord of $\frac{1}{24}$ circumference: hence, we have a method of dividing the circumference of the circle into 24 equal parts, and consequently into 12 equal parts. — $h''\,o''$ also equals the 24th part of the circumference, since it $=h'\,h''-h'\,o''=\frac{p}{6}-\frac{p}{8}=\frac{p}{24}$

Suppose, now, that it were required to divide the circle into 5 equal parts.

From centres h'', h^{vi}, and with a radius = CI, describe two arcs of a circle, intersecting one another at a point I′, which will lie between C and h^{iv}: stretch the compasses from I′ to q'', and I′ q'' is the chord of an equilateral pentagon inscribed in a circle:— for conceive a perpendicular ($h''\,p$) drawn from h'' on the line extending between h' and h^{iv}, then $h''p=\sin 60°=\frac{\sqrt{3}}{2}$.·.

$I'p=\sqrt{\{(I'\,h'')^2-(h''\,p)^2\}}=\sqrt{\{2-\frac{3}{4}\}}=\frac{\sqrt{5}}{2}$.·.

since $Cp=\frac{1}{2}$, $I'C=\frac{\sqrt{5}-1}{2}$.·. $I'\,q''=\sqrt{\{(I'C)^2+(q''C)^2\}}$

$=\sqrt{\{\frac{3-1\sqrt{5}}{2}+1\}}=\sqrt{(\frac{5-\sqrt{5}}{2})}$ which, it is known from trigonometry, is the side of an equilateral pentagon. Hence we may divide, with the compass only, the circle into 20 equal parts, and consequently into 10: for with a radius found by the last operation, cut the circle between h'', q'', in a point—π'', then $\pi''\,q''-h'\,\pi''=\frac{p}{4}-\frac{p}{5}=\frac{p}{20}$

Or, since, as appears from the foregoing investigation, $I'C=\frac{\sqrt{5}-1}{2}$, I′ C is equal to the chord of an equilateral decagon inscribed in a circle: whence, without the division into 20 parts, we may immediately divide the circle into 10 equal parts.—By methods not dissimilar, we may proceed to divide the circle into 30, 120, or 240 parts.

After the circle has been divided into any number of equal parts, as m, it may be divided into a number of parts $\frac{m}{2^n}$, n a

whole number: for a problem is given by which any arc may be bisected.

One of the books of this treatise is intitled, *on Roots*; and the author shews, by very simple processes, that the roots of all numbers, from 1 to 10, may be easily exhibited by means of the compass only. Indeed the roots of some of the numbers have, in fact, been exhibited in the method which we have just described: thus C $h' = \sqrt{1}$, $h'q = \sqrt{2}$, $h'\mathrm{I} = \sqrt{3}$, $h^{iv} = \sqrt{4}$. To exhibit $\sqrt{5}$ from h', q, describe two arcs intersecting each other at a point I''' without the circle, then $h^{iv}\,\mathrm{I}''' = \sqrt{(4+1)} = \sqrt{5}$; and with no great complication of construction may we proceed to exhibit the roots of other numbers. Besides the problem already mentioned on this subject, the author shews how to find the root of any fractional number, and the halves of the roots of whole numbers from 1 to 25.

In the remaining books, great variety of curious problems are inserted, such as, to find the centre of a given circle; to find in a circle an arc very nearly equal to the radius; to *double the cube* by approximation, &c.: but we wish to refer the mathematical reader to the work itself, since our enumeration must, unless we are prodigal of time and paper, be incomplete.

The present treatise, in addition to the fund of speculative entertainment which it contains, must, in many instances, we are convinced, be practically useful. It is sufficiently obvious that division by the compass alone is, in practice, much more exact than division by the rule and compass. We are rather curious to know what our mathematical instrument-makers would say respecting the methods, considered as practical methods, of Signor MASCHERONI. He seems to have been enabled to advance in his route of investigation, by a perusal of the account of the methods of dividing astronomical quadrants.

'It happened to me accidentally, (says he,) to read the manner in which Graham and Bird, in England, divided their great astronomical quadrants. The quadrant made by Graham, for the observatory at Greenwich, has not only served as a model for the greatest part of those that have been made since, but, on account of its precision, had been regarded by astronomers as one of the best, till Ramsden's instruments appeared. I then perceived that the division of this celebrated machine had been made by the aid of the compass only, without the rule: and nothing can be more interesting than the description of the means employed by that artist, in this long and ingenious operation. I shall not here enter into the explanation of the motives that caused the *rule* to be excluded: but they may easily be imagined by those who are conversant in operations of this kind. To demonstra e

strate in general the superiority of the use of the compass over that of the rule, when it is required to describe lines with precision, which are to be examined by a microscope, it is sufficient to say that, with a rule ever so short, it is almost impossible to be sure of the precision of all the points traced out; so difficult is it to make the line rigorously a right one throughout the whole of its length. Were the rule extremely good and straight, practitioners know that the tract of a line carried along the edge of a rule almost necessarily induces some uncertainty of parallelism, in the movement of the axis of the point which marks, or of complete application of this point to the edge of the rule. The compass is not subject to these two inconveniences; it is sufficient if its opening be fixed, and its points well defined: placing one of them in a point taken for a centre, the other describes an arc with all possible exactness. In reading the description of Graham's method, I remarked that there occurred four difficulties—.'

The author then proceeds to state these difficulties, and the means adopted in order to obviate them.

We have very little doubt that the lovers of mathematical studies will be obliged to us for our recommendation of this curious treatise. It would, however, in our opinion, have been equally interesting, if it had been less long: for it requires considerable application and resolution to make the circuit of the whole book: few will do this; and few will be entirely guided by the order and arrangement of the author's demonstration. To verify the constructions will furnish agreeable labour to the mathematician.

The constructions might, we think, have been rendered much more easy of apprehension: the letters marking the points of division, or intersection, have no reference to the particular divisions, or intersections; nor can we feign a connection between them. We do not mean to propose our method of marking the divisions as perfect, but a method similar to it ought to have been used by Signor MASCHERONI, and we are persuaded that it would have been of great convenience: thus h' marks the first point of the inscribed hexagon, h^{iv} the fourth and opposite point, $h'\,h'''$, $h''\,h^{iv}$, $h'''\,h^{v}$, &c. are chords of 120, &c. If such a method of marking points of division were carefully constructed, we are convinced that many of the simple problems might be made perfectly intelligible, without the aid of a diagram; and even if we use diagrams, such a method would be any thing else rather than an inconvenience.—Whether, in their very curious and nice divisions of quadrants, &c. mathematical instrument makers will be able to derive any aid from the constructions of the present treatise, (as we have already stated,) we are unable positively

to determine: but we think that architects and military engineers might be considerably assisted by them; that is, might be enabled to draw plans, &c. with greater ease and expedition than at present. Be these things as they may, the author has undoubtedly opened a new route, and his inventions are highly interesting to those who love and cultivate pure science.

R.W.

ART. IX. *Nouveau Voyage en Espagne, i. e.* New Travels in Spain. 8vo. pp. 350. Paris, 1805. Imported by de Conchy. Price 6s. sewed.

THOUGH we always peruse an anonymous book of travels with some degree of suspicion, we have closed the present volume with impressions by no means unfavourable to the author's talents and means of information. His observations, which are generally offered with impartiality, and in a spirited and easy style, may afford both pleasure and instruction to those who are strangers to the prior publications of Swinburne, Townshend, and Fischer, with none of which this French journalist appears to be acquainted. His criticisms are avowedly directed against the more loose and superficial relations of *Bourgoing* and *de Langle*. The erroneous statements, the offensive flippancy, and the licentious sentiments of the latter, he exposes with unsparing, and sometimes with coarse and undignified castigation. Of the expediency of thus dragging again into public notice a seducing and dangerous work, which was fast hastening to oblivion, we must be allowed to entertain our doubts. The writer, we are willing to believe, acted from the most honourable motive: but the cause of virtue and religion could not have greatly suffered, if he had quietly abandoned the proscribed volume to its merited fate;—a fate which would sooner have overtaken it, had not the old French government, in their supreme wisdom, condemned it to be burned by the hands of the executioner. No reader of sense and discernment, who is desirous of becoming acquainted with the present state of Spain, will rest satisfied with the lively but flimsy pages of the Marquis *de Langle*, and no well-disposed mind can ever be induced to relish his pernicious maxims. If, then, we deduct the author's animadversions on this ephemeral writer, and the information which had been already conveyed by travellers of character and name, little that is new or important will remain behind. We shall therefore hope to be excused from entering into any detailed or formal analysis of the work.

This traveller made his entry into Spain by the Bidassoa, the passage of which was then (1804) defended by batteries.

From

From that of San-Carlos, he surveyed the neighbouring military positions; which, in the last differences with France, had been intrusted to the comand of Don *Ventura Caro*, an experienced and gallant officer.

'In this same battery,' said my guide, 'the General's lady took her stand, in all affairs of posts. With a telescope in her hand, she followed with her eyes all the motions of her husband, who exposed himself to the enemy's fire like the meanest soldier. The noise of twelve twenty-four pounders, which were there, there, and there, (pointing to the particular spots,) and the bombs which often killed our people, never distracted her attention—she was always at her telescope. Ah! what a noble lady she was—She always gave us sigars, and she visited the wounded in the hospital.—What courage! what energy of character! This woman loved her husband, braved the dangers of battle, and from what motive? From that of ambition? Impossible.—Celebrity?—She aspired to none.—She might see the destroying bullet carry off the object of her affections: but she was also wholly relieved from the anxiety of surprise, and her mind was agitated by the alternate and rapid contentions of fear and happiness.'

Proceeding by St. Sebastian, the journalist bestows some merited compliments on the excellent state of the roads, and presents us with these remarks on the national character of the Spaniards:

'Diametrically opposite to the French, the Spaniard of to-day is the same as in the time of Charles the Fifth: he retains the same customs, and the same manners. So far from boasting of being the ape of Europe, the *servum pecus* of English manners, he is ambitious of being at all times consistent with himself, and of preserving and transmitting to his posterity the habits of his forefathers. Even the national costume has undergone only a trifling alteration; the principal officers of the country, as the judges, alcades, and corregidors, preserve the same dress as that which was worn by those of the kingdoms of Castille, Léon, and Arragon, before their union under the same crown. The native of Andalusia, Valentia, Catalonia, and Navarre, has his particular dress, to which he is attached, and which he associates with the valour and the glory of his ancestors. Even such of the young men as are styled *curutajos* (coxcombs), when they shape their coat according to the Parisian fashion, still contrive to adapt it to the Spanish taste. This *Gallomania*, which has spred over most of Europe, has hitherto made little progress in Spain; and, in spite of the crowds of Frenchmen which have inundated that country, since the peace of 1795, no visible change has taken place in any thing but dress. I mean not to assert that Madrid contains *no* subscribers to the *Journal des Modes*: but they are very few.'

In an early part of the tour, we arrive at Madrid; where we are compelled to stay till materials have been collected for more than two-thirds of the volume. Many of the subjects

are of a general nature, and they are treated without any regard to order or connection. The only chapter, however, which we could wish to see cancelled, is that which approaches to a defence of the inquisition. One act of intolerance can never justify another; and it is idle to allege that a society which tyrannizes over the consciences of individuals, and over the freedom of private conversation, should not be abolished, with every mark of infamy and reprobation.

It results from the author's inquiries into the military resources of Spain, that its peace establishment is 59,796 infantry, 12,000 cavalry, 5,400 artillery, and 1,400 miners. During war, the infantry is augmented to 98,200, and the artillery to 6,000. There are, besides, 2,100 provincial grenadiers, and forty-two regiments of organized militia, which are computed at 32,000 men. The Prince of the Peace, generalissimo of the land forces, has introduced some wholesome reforms into the military department, and has established a regular staff, which was formerly unknown in the Spanish army. The command of the troops is vested in the generalissimo, seven captains-general, one hundred and three lieutenant-generals, one hundred and sixty-two maréchaux-de-camp, and two hundred and sixty-three brigadier-generals. The pay of a private soldier is equivalent to 5*d.* English *per* day. There is a school for the artillery at Segovia, and one for the engineers at Zamora.

The Spanish navy, two years ago, was reckoned at fifty ships of the line, and fifty-seven frigates. According to *Jobellanos*, an economical writer, the Pyrenean districts might supply the royal dock-yards with building timber for several centuries. The vessels constructed at the Havannah are of cedar, which possesses the convenient property of admitting a shot without splintering.

If from temporal we pass to spiritual warfare, we find a muster of 69,170 secular, and nearly 100,000 regular clergy. As the grandees and the church share almost all the lands in the kingdom, we need not question the strength of their influence on the people at large. Most of the prelates, however, according to this author, have urgent claims on the esteem and affection of the public.

'They are all rich, from the great possessions attached to their sees: but their wealth is that of the poor. Instead of gilded carriages and footmen covered with lace, you find at their palace-gates none but the wretched, who wait for the hour of the distribution of alms. Indigent females, though of a respectable situation in life, and unfortunate men, who have been plunged into distress by unforeseen accidents, crowd their anti-chambers, and never depart unrelieved;

lieved; "for, throughout Spain, the prelates are the principal benefactors in their districts, and all of them expend a large portion of their revenues in alms *."

'In the season of affliction, when the wrath of heaven weighed down a kingdom formerly "most christian," the faithful priests, who fled from unavailing martyrdom, found comfort and assistance in the charity of these virtuous prelates. What insensible heart would not have melted into pity in the palace of the bishop of *Orensè;*—a palace converted into religious barracks, occupied by three hundred ecclesiastics, the bishop confining himself to the narrowest apartments, eating in common with those who were proscribed for the faith, supplying them with all the necessaries of life, defraying the board and lodging of those whom his mansion could not contain, and all this without diminishing his ordinary charities to the poor of his diocese!

'And you, respectable archbishop of Toledo, cardinal *Lorenzana,* you now enjoy the recompence promised to the just. This prelate, during the whole time of the persecution, not only employed a very considerable revenue, but contracted debts, that he might lodge and maintain the French ecclesiastics in his dioceses; for the archbishop of Toledo is, at the same time, bishop of Madrid.

'The same cardinal-archbishop, out of his own revenue, repaired the Alcazar of Toledo, an antient residence of the Gothic kings, and, in this palace, founded establishments for the support of the indigent, from infancy to death. Two hundred children were here educated with care; seven hundred poor people were here employed in the weaving of silk; and here the aged found a hospitable asylum.

'Should I not make particular mention of the bishop of Cordova, who, in the dearth of 1804, the principal cause of the maladies which afflicted southern Spain, distributed among his poor diocesans twelve thousand rations of bread daily?—These were his equipages—these were his retinue.'

In the midst of sensible and accurate information, we sometimes stumble on a passage which, if detached from the context, would tempt us to believe that the author was no mean proficient in irony. We have already pointed to his pleading in extenuation of the inquisition. In his chapter on roads, he seriously questions the utility of free communication from one part of a country to another, and regrets that they enable *three treacherous classes of society* to travel at their ease. These classes are, 1. *The learned, who are, in general, an immoral race, and preach pride and irreligion;* 2dly, *cosmopolite merchants, who are swayed by self interest;* and, 3dly, *travellers, who are a prey to ennui or laziness, or who have incurred disgrace in their own country.*—The witticism of the *cordon bleu,* which is borrowed without acknowlegement from a collection of *anas,* is

* *Tableau de l'Espagne Moderne,* vol. iii. p. 31.

rudely applied to *Voltaire*, *Rousseau*, and *d'Alembert*; who, whatever may have been their failings, have essentially contributed to the entertainment and the improvement of their species. —A little farther on, he gravely maintains that the newspapers of a country should be entirely at the disposal of the government. From such narrow and exploded sentiments, we gladly pass to the house of feasting:

'In Spain there are no formal invited parties, except at stated periods of the year, as on the name-day or birth-day of the master of the house, or on the marriage-day of his eldest son, (*Mayorasgo.*) These days are celebrated not by a dinner, as in France, but by a *refresco*, or afternoon's repast.—All the relations and guests repair in the evening to the house of the entertainer. In a saloon richly decorated, and well lighted, the women take their places on one side, and the men on the other. There is no blending of the sexes, nor any general conversation; every one whispers to his neighbour. After a short interval passed in this manner, valets de chambre, and footmen in full livery, arrive in procession, and hand a silver plate to each of the guests. When every body has been thus provided, the same servants return, with large silver salvers loaded with glasses of water, espongados *, and chocolate. This first offering is generally ill received, as the party reserve themselves for the second. The same salvers, then, again make their appearance, but charged with ices, sherbet, and iced waters of all kinds, as lemonade, orangeade, &c. &c. sweat-meats, biscuits, and cakes. This distribution lasts longer than the first, because each salver makes a pause before each individual, who never leaves his place, in order to prevent confusion; and, as in such a great variety of dainties, each requires time to chuse according to his taste; this second scene is long. A third opens, but it is merely a repetition of the second, and destined for those whom one service of ice could not satisfy. At the fourth, nothing is seen but baskets full of paper wrappers, of all sizes, and each guest helps himself according to his views. The fifth scene at length commences, and displays to the admirers the same salvers and baskets profusely heaped with cakes, comfits, biscuits, and every conceivable variety of sugar-plumbs. Each person concerned fills his wrappers, of which the number is usually determined by that of his acquaintances, who ought all to partake of the *refresco*. When all have made up their parcels, a last service is presented, but only for the sake of form, for it goes off untouched, and is destined for the domestics, who repeat in the antichambers what has just been transacted in the saloons: they too eat their ices and fill their wrappers. While the servants are thus intent on the booty, the company in the saloon mingle together, and make ample amends for the silent constraint to which they had been subjected during the ministration of the refreshment. An hour thus

* A sort of light, sugared, and perfumed bread.

passes

passes away, and each carriage conveys with its owner the spoils of the entertainment. The Parisian will be astonished when he is told, that such a meeting breaks up without a dance; and he will even venture to deem it ridiculous: but every country differs with respect to manners and customs; and in Spain, those who frequent the polite circles are not desirous of contending with opera dancers. The Romans also had no such ambition. With them it was reckoned disgraceful even for women to excel in dancing or singing. With us those females are extolled to the sky who are eminent in these frivolous talents, which are never acquired in perfection but at the expence of good morals.'——

'I esteem the *refrescos* as infinitely superior in point of magnificence and cordiality to the English *routs*, the merit of which consists in silently jostling one another in apartments too small for one half of the people invited. The end is the same, but the means are very different and less agreeable.'

The next chapter presents us with a short, but animated eulogium on the Prince of the Peace. The parallel of the French and Spanish national character is likewise drawn with ability and pleasing effect, though the author obviously inclines to act as the panygerist of the latter, even at the expence of the former. As this, however, is by no means the sin which most easily besets his countrymen, we shall not too anxiously reduce his colouring. We cannot easily credit the assertion that a single Spaniard of the lowest extraction can hardly be found, who cannot both read and write. This alleged fact is contrasted with a ludicrous instance of ignorance in a deputy of the legislative assembly of France; who, in comforting his countrymen for the loss of their colonies, exclaimed with emphatic exultation, 'Have we not sugars from Orleans?'—Because the Spanish smugglers and highwaymen volunteered their services in war, our traveller remarks, with the air of modest triumph, that, when England is rising in a mass to resist with vigour a formidable foe, we may be permitted to doubt whether *her highwaymen have abandoned their posts in order to contribute to the national defence.*

The most interesting details in the concluding chapter refer to the contagious disorder, which lately raged with such fatal effect in the south of Spain. The most successful remedies were found to be emetics, lemonade, and, above all, extreme cleanliness. Many of the infected were also cured by sea-bathing, or by drinking a glass of sea-water in the morning, or rubbing their bodies with oil. Col. *Reding*, who commanded his Swiss regiment, then in garrison at Malaga, is said to have preserved his men by causing their shirts to be dipt in oil every morning.—In the rapid account of Catalonia, we find nothing sufficiently original or attractive to detain us any longer. We

shall

shall therefore conclude our brief report by intimating our suspicion that the author is a zealous member of the church of Rome; and that, though endued with talents and other valuable properties, he has not entirely liberated himself from the trammels of bigotry, and cannot view with unconcern the impending ruin of a fabric which once was imposing, but now is tottering to its foundations.

Mulv.

ART. X. *Zoologie Analytique*, &c. *i. e.* Analytical Zoology, or a Natural Method of classifying Animals, rendered more easy by the Help of Synoptical Tables. By A. M. CONSTANT DUMÉRIL, Doctor and Professor in the Parisian School of Medicine, Member of the Royal Medical Academy of Madrid, &c. 8vo. pp. 376. Paris, 1806. Imported by De Boffe. Price 7s. sewed.

THE mode of distributing the productions of nature according to coincidences, or family resemblances, is always eligible, when it can be commodiously adopted. *Linné* and *Jussieu* laid the foundation of botanical arrangements constructed on this principle; and the plan has been successfully prosecuted by M. *Lestiboudois*, in his *Botanographie Belgique*, by *Lamarck*, in his *Flore Française*, and by *Decandolle*, in his improved edition of the latter work. Similar but more imperfect attempts, in the department of zoology, may be traced in *de Putte*'s *Guide du Naturaliste dans les trois règnes de la Nature*, and in *Brunnick*'s *Fundamenta Entomolgiæ*. In particular sections of the animal kingdom, the same basis of classification has been adopted by *Cuvier*, *La Cépède*, *Latreille*, and other eminent interpreters of portions of animated nature. Availing himself of their previous labours, and of the fertile resources of his own genius and observation, M. DUMÉRIL extended the applications of the principle to all the known tribes of animals. The original sketch of his plan, which was annexed to the first volume of *Cuvier*'s Lectures on Comparative Anatomy, consists merely of tables and the generic names; whereas the present publication contains not only a series of 197 tables, which may be regarded as the abbreviated explanations of the classes, orders, families, and genera, but statements illustrative of each, on the opposite page. The nine classes of Mammalia, Birds, Reptiles, Fishes, Mollusca, Crustacea, Worms, Insects, and Zoophytes, are severally characterized; as are the respective orders, families, and genera of each: the whole forming a neat and well regulated method, including the most recent discoveries, and evincing the author's facilities of consulting the rich repositories and the distinguished naturalists of the French capital.

M.

M. Duméril's exposition of the mammalia, comprizing fourteen families, is a modified and improved analysis of the method published by Professors *Cuvier* and *Geoffroy*. The birds, distributed into six orders, and twenty-three families, are treated nearly according to the divisions established by *Cuvier*, in his Elementary View of the Natural History of Animals. In his arrangement of the reptiles, the author has judiciously profited by the joint assistance of *Brongniart*, *Laurenti*, *Schneider*, *La Cépède*, *Daudin*, *Latreille*, &c. and has ranged them under four orders and six families. His eight orders and thirty families of fishes are taken, with little variation, from those of *La Cépède*. The mollusca are divided into five orders and three families, chiefly according to the views of *Cuvier*; and the crustacea into seven families, agreeably to the doctrines of *Latreille* and *Lamarck*.

'The insects are illustrated,' says the author, 'according to a method quite new, and which has occupied me upwards of twelve years. The orders are those of *Degeer*; and some other divisions are borrowed from *Geoffroy*, *Linné*, *Fabricius*, *Olivier*, and *Latreille*. A considerable coincidence will, no doubt, be remarked between the labours of the last mentioned naturalist and mine: but, if we have frequently arrived at the same divisions, it was by very different roads, and almost at the same time, as may be proved by our works, and by the various memoirs which we have read in learned societies. For the rest, I willingly admit M. *Latreille's* great superiority in all that constitutes the true naturalist; namely, in his knowlege of species, which he has studied with very particular attention.'

In this class, the orders are eight, the subordinate orders four, and the families sixty. The division of worms into two families, and that of the zoophytes into six, have been instituted chiefly in conformity with the ideas of *Cuvier*, *Lamarck*, and other very respectable authors. It is but justice to add, that many new divisions and genera are here established for the first time, without any separate mark of distinction.

Although we cannot conveniently transfer a few of the tabular forms into our pages, we shall exemplify the author's manner of commenting on them, by transcribing his observations on No. 36.

'The family of the *Brevipennæ* may be at once distinguished from the *Gallinaceæ*, by the shortness of their wings: but, as this circumstance likewise denotes the bird's inability to fly, and as the form of its feet is incompatible with swimming, we may, moreover, conclude that they all walk quickly, and that they are in some measure confined to certain regions of the globe, especially to dry situations in the plains. In fact, the history of all these birds seems to prove this: but the form of their bill and their particular habits vary much, according to their genera.

'None

'None of the species of this family feed on grain: owing, most probably, to the form of their bill, or the structure of their tongue. Most of them are fond of fruit, and of small animals. They swallow their food without chewing it.

'All these birds are natives of the most southern regions of the globe. They live, for the most part, solitary. The females of some of the genera sit on the eggs with the greatest care; while those of others deposit them in holes which they excavate in the sand, and leave them to be hatched by the heat of the sun.

'Though this family includes four very distinct genera, it must be allowed, that they possess no common properties, except the enormous size of their bodies, and the shortness of their wings. The Cassowary comprehends two species, but each of the other genera has only one.

'As geological researches would induce a belief that some species of birds have perished from the earth, we may presume that those allied to this family were of the number; since, in the class *Mammalia*, annihilation seems to have overtaken the Pachydermous tribes, which possessed few means of extricating themselves from that great catastrophe of which the traces are visibly imprinted on every part of the globe.

'1. The *dronte (didus)* is a bird little known, which is said to have existed in the Isles of France and Bourbon, where it is no longer to be found. Its long bill resembles that of the pelican, with the terminating claw of the cormorant.

'2. The *touyou, (rhea)* a bird of Chili, seems to occupy, in respect of form, a place between the ostrich and cassowary.

'3. The *cassowary (cassuarius)* has a bill nearly resembling that of the alectrides. The feathers of these birds present great peculiarities. In the Indian species, they resemble horse-hairs; while, in the Australasian, the shank of each of them is separated into two branches, with distinct beards, and flexible at the extremity. This last species has no bony head-piece.

'4. The *ostrich (struthio)* is the only known bird that has but two toes. It also seems to be the largest species, and the only one that does not hatch its eggs; in which last respect, it may be considered as approaching to the class of Reptiles.'

From this and various other instances which might be quoted, the discerning reader will perhaps perceive that the general explanations are sometimes too concise to be of much real benefit to the student. We must likewise beg leave to dissent from the superfluous multiplication of new terms, which can only serve to impede the adoption of the system with which they are connected. M. Duméril would have greatly added to the practical value of his synopsis, if he had annexed to each table the names of the authors who have most successfully treated of its contents. Lastly, we could have wished that he had reversed the order of his materials, by beginning with the zoophytes, and ascending progressively to the more complex animal

animal structures, till he arrived at man, the most perfect organized Being within the sphere of our knowlege.

We cannot dismiss this analytical view of the animal kingdom without bestowing our commendation on the neatness and correctness of the typography, and on the quantity of accurate information which is furnished at a reasonable price.

Muir.

ART. XI. *L' Ancien Clergé Constitutionnel jugé par un Evêque d' Italie*, i. e. The late Constitutional Clergy judged by an Italian Bishop. 8vo. pp. 48. Printed at Lausanne.

AMONG the Roman clergy in the several countries in which the French arms triumphed, were some who considered the titles of the constitutional Bishops as canonical, and who regarded them in every respect as brethren; and of these *S. Benedict Solari*, Bishop of *Noli* in the state of Genoa, was conspicuous. A Synod, it seems, had been held at Pistoya,—during the time, we presume, of its being in the hands of the French: but what was the object of this Tuscan assembly, or what were the decrees which it sanctioned, is not here stated, and is a matter about which we are not informed. It appears, however, that the council had incurred the displeasure of Pius VI., for we learn that the Inquisitor of Genoa had sent to the dioceses in that state, the brief of the Holy Father against that synod; with orders to the Bishops to make it public. The Bishop of *Noli* opposed the measure, and denounced it to the senate; and he afterward stated the grounds of his conduct in a memorial, which he intitled *Motivi dell' opposizione, &c.* Acting a part so agreeable to the Great Nation, we may readily suppose that he would not be disturbed by the government of Genoa.

An answer, however, to the *Motivi*, &c. in two large volumes 8vo. was published by Cardinal *Gerdil:* who, besides animadverting on M. *de Noli*'s opposition to the papal instrument, censured very strongly the correspondence which the prelate had carried on with the constitutional bishops of France. It appears that the Bishop of *Noli* had been invited to the second council held by that body and their clergy; and that in his answer he had recognized them as christian brethren, and addressed them in the language of christian charity: a conduct which drew on him the resentment of all the ultramontane party, and which also was one of the principal grievances of which the Cardinal complained in his publication. To this work, M. *de Noli* published a reply intitled *Apologia di Fra Benedetto Solari dell' Ordine de' Predicatori, Vescovo di Noli, contro il fú Emen. Cardinal Gerdil. Gênes.* 1804. In 8vo. 226 pages. This tract

tract was divided into three parts, the first of which treated of the prelate's conduct towards the French constitutional clergy, and contained his reasons for admitting the validity of their orders. The present pamphlet is an analytical abridgment of that first part of the Bishop of *Noli*'s performance; and we suspect that it has proceeded from the pen of the eloquent and genious Abbé *Gregoire*, *cidevant* constitutional Bishop of Blois.—Though we feel no great interest in the matter in dispute, still the pamphlet merits attention, since it elucidates history, and shews the state of the human mind among the Italian clergy. The combatants on this occasion prove themselves to be very conversant with ecclesiastical history, and with the canon law; and the writings of M. *de Noli* shew that the usurpations of the court of Rome are as well known and as much felt by catholic prelates, as by protestant divines.

The points which the Bishop of *Noli* labours are, that the constitutional clergy were never cut off by the Pope from the communion of the church; that they never seceded from it themselves, but always professed their adherence to the see of Rome; and that their orders must be valid, since they received them from persons competent to confer them.—We collect that the Pope pronounced these orders not to be valid, and that the parties appealed to a general council. The ablest canonists, it seems, maintain that the Pope's sentence in matters of this nature is not definitive, and that the party has a right of appeal; and the authority of *Cajetan*, among a great many others, is here adduced to establish the point. The institution, granted to the constitutional Bishops named to the new sees under the *Concordat*, without any retraction or absolution, proves, it is said, the legality of their antient titles.

In answer to the objection that the constitutional Bishops were not in the communion of the Pope, the Genoese Prelate observes that ecclesiastical communion arises out of 'that charity which unites all the faithful in Jesus Christ; out of the profession of the catholic doctrines which unite them in the same belief; out of the unity of sacrifice, the communion of prayer, and the subjection of the faithful to their lawful pastors, the head of whom is the Pope; and no person who does not violate either of these bands is without the communion of the church.'

That the simple refusal of communion, by the Pope, does not annihilate the orders of the persons so treated, is here shewn by the production of a variety of instances: but there needed no proof, because the church holds orders to be indelible. We have understood that the Pope cannot release a priest or bishop from his vows, except in the case in which compulsion has been

been used to force him to contract them; and it was on this ground that *Talleyrand*, now so celebrated as a statesman, was set free from his clerical engagements by the present Pope: it being a notorious fact that the young *Perigord* was obliged by his family, against his inclination, to take orders.

This Italian prelate maintains in church government the doctrines of the gallican church, and the primitive and imprescriptible rights of episcopacy. The rights of Popes, Primates, and Metropolitans, as distinct from those of mere Bishops, he founds on the authority of councils.

'The constitutional clergy undertook not to write to the Pope, except in his character of the visible chief of the church, in order to testify their resolution to preserve the unity of the faith, and to adhere to the communion of the church.' The Bishop of *Noli* maintains that this provision excludes no fit and lawful engagement between the Pope and the Bishops; and that it only prevents those arbitrary relations which must be ever regarded with jealousy by sound policy, and which have been the inventions of the decretalists.

The oath of submission to the Pope, enjoined on Bishops by the Romish ritual, was also prohibited to the constitutional clergy. This engagement imposed on Bishops, the Italian prelate states, was of modern introduction, and not at all essential to the episcopal character. He admits the concurrent but denies the exclusive right of the Pope to nominate and institute to episcopal sees. There is no occasion, he says, to dispute the episcopal rights of the emigrant Bishops, in order to render valid those of the constitutional prelates; since nothing was more common in the primitive days than for one church to have two or more Bishops at the same time. To prove that a Bishop may be ordained and instituted independently of the Pope, the author refers us to the ordination of Paul and Barnabas, in which not a single apostle was concerned; and to the commands given by Paul in his epistles to Timothy and Titus to ordain Bishops in every place in which they should be wanted;—and the apostle, he says, makes no mention of papal bulls.

We think that this pamphlet is calculated to engage the attention of the curious. Questions which relate to ecclesiastical government, and the boundaries of clerical authority, equally interest the civil powers and the sacred order. The reasonings of the Italian prelate do not seem to have suffered by the translation; which indeed is not likely to have been the case, if it was executed by the celebrated *Gregoire*. We have heard that this latter prelate, who is only known to us by his writings, several of which have delighted and instructed us, stood firm against the

ecclesiastical arrangements introduced by *Bonaparte;* and we collect, from the title page of this tract, that he is now in Swisserland. We infer, then, that in consequence of his opposition, he either deemed it prudent to quit France, or was ordered to withdraw himself from its territories. The dissent of this constitutional Bishop occasions a loss to the new hierarchy, which, in the present dearth of able and respectable theologians in France, cannot be compensated. His talents and his activity had procured respect for the temporary spiritual constitution, under which he had exercised his episcopal functions.

Jo.

ART. XII. *Les Constitutions de L'Empire Français,* &c. *i. e.* The Constitutions of the French Empire, preceded by an Historical Account of all the political Forms of the French Government under the three royal Dynasties; of the Military Life of *Napoleon. Bonaparte,* to the 18th of Brumaire; and of the several Causes which, during the consular Government, have introduced the Establishment of the first Imperial Dynasty. Second Edition. Augmented with a Picture of the French Empire, organized in all its Parts, and of the Code of cantonal and electoral Assemblies. By DUBROCA, Bookseller. 12mo. Paris 1804. Imported by De Boffe. Price 3s.

IN the introduction to the present political character of the French nation, the topics so particularly detailed in this title page are treated with well-managed conciseness; and the object at which the writer aims, namely that of rendering palatable the transition from a popular to a monarchial government, and the elevation of *Bonaparte,* is dextrously pursued. The measure, it is here contended, flowed from the unanimous wish of the nation; being regarded as the only basis on which its security, prosperity, and glory could safely repose. Discanting on this event, which is by no means the most marvellous among those that render our days so extraordinary, M. DUBROCA observes that,

'When a new family ejects by violence the reigning dynasty, seats itself by main force on the throne, and defends the possession by terror, proscription, and punishment; such a revolution entails consequences the most lamentable, and forms a calamitous epoch in the history of a people. But when a nation, brought to the very brink of destruction by a degenerate, corrupted, and despised dynasty, invites *him* to reign who has been able to rescue it from danger, to save it from its own excesses, and who has become at once its legislator and deliverer: then is the revolution beneficent; reason, policy, and humanity consecrate it; the applause of posterity will sanction it; and the æra of its accomplishment is one of the most grand in the history of a people.'

This

This is intended for a picture of the recent revolution in the government of France. If it cannot be denied that its inhabitants are under obligations to their present ruler, it is by no means correct to represent him as taking up a sceptre which had dropped from the hands of the bearer through misconduct. The French sceptre was wrested from a well intentioned monarch in a moment of frantic delusion; and it was held up by him who now grasps it, to a people who had renounced royalty, and instituted a democratical government: a people who not only had themselves abjured monarchy, but had insulted every state which submitted to that form of administration. If, in one view, *Bonaparte* has raised the grandeur of the French nation, and surrounded it with glory, he has in another humbled and degraded it beyond all example; he has either terrified or cajoled it into a public unreserved renunciation of every doctrine and principle that were so lately its pride and its boast, the incitements of its heroism, the avowed objects of its victories and its triumphs. If they once arrogated too many privileges and rights, and if they have been able to retain too few, it may ſtill be insisted that they have profited something by the change which has cost them and the world so much. The scanty list of these gains is given by the author, preceded by an extravagant and pompous preface:

'I have now gone through my rapid sketch of the events which have introduced the first dynasty of French Emperors. We shall search history in vain for political measures marked by features equally magnificent, and legalized by benefits equally great. When *Pepin* and *Hugh Capet* mounted the throne, the government underwent no amelioration. All that the chief of a new dynasty accomplished was to fix the crown in his family, and the public oppression rather grew than diminished. On the accession of *Napoleon Bonaparte* to the empire, a new political orgainzation fixes and insures for ever the liberties of the French nation, and establishes powers which guarantee them against the abuse of authority. All the wishes of the people have been realized; its representatives have a voice in the imposition of taxes; the feodal regimen has been abolished to its last traces; every distinction unfavourable to virtue and talents has been abrogated; liberty of conscience has been respected and established: the prince governs by virtue of the laws, and in the name of the laws; we have a sufficient guarantee for the security of the subjects at home, and of national consideration abroad.

'With the existence of the empire and the maintenance of its institutions, are connected the dearest interests of the French nation. Religion, restored, will not have occasion to invoke heaven to terminate civil wars. Justice, to which has been consecrated a code enriched with all the happy conceptions of antient and modern juriſprudence, will liberally dispense its blessings. The finances will improve in consequence of the order and regularity introduced into

their management. The armies, knowing whom they are to obey, will no longer fear that they may be divided by ambitious leaders, and opposed the one to the other. The government itself, in consequence of the security which hereditary power inspires, will be the more gentle in its proceedings; and it will be less rigorous as having fewer obstacles to surmount, and fewer dangers to combat. In fine, all the citizens will be able with confidence to give themselves up to their private pursuits; no public disquietude will divert them from their occupations; the key stone of the arch has been inserted; the work of man is finished; the rest must be left to the operation of time, which always strongly cements that which has been soundly constituted.'

The late extraordinary atchievements of *Bonaparte* will go much farther, we suspect, in strengthening the fabric of the imperial government, than any felicity of structure which belongs to it. To comment properly on the preceding extract would require a volume;—we shall only observe that the author ought to have noted the time, when the wishes of the people became so moderate as to be satisfied with such a mockery of liberty as that which they now enjoy. How those can be called representatives whom the people do not appoint, and who are debarred the freedom of speech, we profess not to be able to comprehend. The merit of abolishing the feodal system, with its injurious exemptions and distinctions, belongs in no degree to *Bonaparte*. A more liberal toleration in some respects, than is allowed in this country to Dissenters, was legalized in France, previously to the abolition of the old government. On the side of liberty, *Bonaparte* has given not a particle to France, but he has taken much from her: the merit, however, must not be denied him of having raised her from a very low posture to unprecedented consideration: of having suppressed the factions, healed divisions, and of having put an end to many disgraceful excesses which had grown out of the revolution. The civil code is a work of prodigious merit; and the system of judicial administration is not ill adapted to the character of the country and the habits of the people. It might by slight alterations be rendered admirable.

Have the glory, the triumphs, and the acquisitions, which the French arms have earned, in any degree advanced the happiness of that people? Is there any probability of their speedily realizing any share of it? Had they duly availed themselves of the dispositions of Louis XVI., what horrors would they not have avoided; what agitations and calamities would have been spared the world; and would they not have escaped their present abject vassalage! France, without being the mistress of Europe, would have been one of the first powers in it;

and

and the government, tranquil and unambitious, would not have laboured under that unremitting fever which disturbs the rest of mankind, and leaves not to its own subjects a moment in which they can be sure of enjoying repose. During the course of the revolution, except on the score of military exploits, France may arrogate to itself any thing rather than glory.

Jo.

ART. XIII. *Histoire Naturelle et Mythologique*, &c. *i. e.* The Natural and Mythological History of the Ibis, by JULIUS CÆSAR SAVIGNY, Member of the Egyptian Institute. Embellished with six Plates, engraved by *Bouquet*, and designed by H. J. *Redouté* and *Barraband*. 8vo. pp. 238. Paris. 1805. Imported by De Conchy. Price 9s.

WE have frequently adverted to the obscurity in which the antient nomenclature of plants and animals is now unavoidably involved; and we opened the present treatise with no very sanguine hopes of arriving at satisfactory conclusions. In the first part of his inquiry, however, M. SAVIGNY appears to have established the identity of both the white and the black ibis, on grounds that cannot easily be disputed. Having noted the principal circumstances on this subject that are mentioned by Herodotus and Pausanias, he shortly reviews the various and jarring opinions of modern naturalists and travellers; and he assigns to Bruce, the celebrated explorer of Abyssinia, the merit of having ascertained the true white ibis, to which, in accordance with M. *Cuvier*, he applies the designation *Numenius Ibis*. On comparing it with that which is described by Herodotus, he finds the coincidence sufficiently exact: but he shews, by arguments drawn from its external and internal organization, that it is not a devourer of serpents.

'At last,' says he, 'I arrive at positive proofs; for, on opening the gizzard, in order to examine the contents of its inner membrane, I found it wholly filled with univalve and river shells, mostly of the genus *cyclostoma*, and of a species which is common in the canals and flooded fields. The shells were sometimes less than an inch in diameter; and yet, when the *mollusca* had not been digested, they were nearly entire. I presume that the bird always swallows them thus, and that its bill is not strong enough to break them, but that the muscle of the ventricle is more than sufficient for the purpose. I have even learned from observation, that, of birds which frequent the shores of rivers, those species that have a strong and very muscular ventricle, although furnished with a bill capable of killing reptiles or other large animals, prefer shells to every other nourishment. I find an example of this in the crane; and I can attest the fact that,

in the same places, and at the same period, the strong gizzard of this bird was always full of shells; while the almost membranous stomach of the heron and of the black stork contained only fish.'

In regard to the black species of ibis, the author proves it to be the *Tantalus falcinellus* of Linné, consequently not peculiar to Egypt, and certainly not addicted to the eating of serpents. The agreement of the antient descriptions, and of the contents of embalmed packages, with living specimens, appears to us to be sufficiently conclusive; though the pitched battles with winged serpents should be treated as a fable. M. SAVIGNY justly remarks that the present inhabitants of Egypt are total strangers to the supposed propensity of the ibis to feed on snakes; and that they affirm that they never saw either species make use of any other food than fish, worms, shells, and sometimes a little grain. The circumstance of shreds of serpents being sometimes found in mummies, along with relics of the ibis, may be owing to accident, or to several serpents having been reckoned among the sacred animals, and consequently their remains having been preserved, but can never prove that they constituted the food of the bird which they accompany.

As the ensuing particulars are mostly the result of the author's personal observation, we gladly communicate them to our readers:

'About the end of the month of Fructidor, of the year 8, as I descended the Nile on my way to Rosetta, I saw white ibides for the first time: but I could not then follow them, nor procure them for attentive examination till three months afterward, during my stay in the environs of Damietta and Menzalé. At that time, many black ibides were still visible: but the white had already begun to become rare; and I could not find them in any considerable number, except in the vicinity of Kafr-Abou-Said, on the left bank of the Nile, at three thousand metres from that river, and at twenty thousand from Damietta, in the line of the extensive flooded grounds which stretch even to the lake Burlos, and which form in winter some natural meadows in which the Arabs tend their flocks. There these birds were caught with difficulty; for it was impossible to reach them without first chasing them across deep marshes, or along slimy plains still liquid and impassable.

'Some Arabs, however, were busied in the pursuit of them. These very men, who hold all carnivorous animals, without distinction, in abhorrence, do not reckon the ibis impure; and they prize its flesh as much as that of any other bird. Though they shoot few of them, they take a great many of both kinds in nets; and, during autumn, they expose them without their heads, in great numbers, in the market-places of Lower Egypt, and especially in that of Damietta. I have frequently had the black ibis brought to me alive, but the white only once. These birds, which were apparently fatigued,

tigued, appeared to me dispirited, and little disposed to take any food. They continued in a standing posture, with their body nearly horizontal, the neck bent, and the head inclined, but sometimes turned to the right, or to the left, and sometimes thrust forward or drawn backward, after having struck the ground with the point of their bill. Sometimes they stood on one foot. They were not very shy; yet they opened their bill, as if in self-defence, if I put my finger near it:—but, as I have already mentioned, this bill, particularly that of the black ibis, is by much too weak for pinching

'The white ibis is observed both solitary and in small flocks of eight or ten: but the black, which is more abundant, also moves in more considerable bodies, usually consisting of from thirty to forty individuals. Both are distinguished by a powerful and elevated flight; and their pectoral muscles are, in course, very thick. Like all those of the same genus, they fly with their neck and legs extended horizontally. At intervals, the whole group utter a hollow and very grating cry, which is louder among the white than among the black. When they alight on newly uncovered land, they may be seen, for successive hours, on the same spot, incessantly occupied in searching the mud with their bills, and, for the most part, ranged close to one another. They never leap, but run quickly, like our curlews, always moving step by step.

'The ibides are now reckoned among those birds which do not breed in Egypt. If we may credit the inhabitants, the arrival of the white species coincides with the first rise of the Nile; their numbers seem to increase with the waters of the river, and to diminish with them; and all disappear, when the inundation has ceased. Hence, we may fix their migration about the beginning of Messidor, which nearly corresponds to the time assigned by Bruce * for their arrival in Ethiopia. It should seem that they remain in Egypt, at least in the Delta, about seven months; since some stragglers were still perceived at Kafr-Abou-Said, on the 24th of Nivôse, (14th January). The black ibis probably remains the same length of time, but it arrives and returns later.

'We may presume that these birds first resort to the lower parts of the country, which are the soonest flooded, and that they find their first subsistance in the interior of the Delta: but, as the water acquires depth and expansion by the daily progress of the inundation, they are obliged to retrograde to the higher grounds, when they approach the Nile, and haunt the rice fields, or lucerne adjoining to villages, or the banks of canals, or the small mounds which inclose most of the cultivated spots. When the waters, having attained their highest elevation, begin gradually to subside and retire, the ibis follows their course, and also retires from them slowly. This is the favourable season for catching these birds, and that which the fowlers prefer for spreading their snares, until the species really abandons Egypt; for the individuals disappear in quick succeesion, ex-

* The 24th of June. Travels to the Sources of the Nile, vol. v. p. 202.

cept a few which return to the heart of the Delta; whence, however, they depart, when the waters begin to be heated or corrupted by blending with those of the lakes.'

In his second section, M. SAVIGNY enters somewhat diffusely into the mythological history of the ibis; urging with much plausibility that the Cerastes, which, from the inspection of antient monuments, appears to have been coupled with the sacred bird of Egypt, may have had its two horn-like processes, in the language of eastern metaphor, easily converted into wings. The striking contrasts of this reptile with the ibis might also give rise to the popular belief of decided and mutual antipathies, which might be easily exaggerated into acts of open and extensive hostility. The ibis is innocent, and the cerastes is noxious; the former frequents the fruitful shores of rivers, or flooded and cultivated plains, while the latter delights in the parched and desert regions of the earth. 'The one is a type of confidence and welfare, the other of distress and urgent necessities; the ibis seems to promise, the cerastes to refuse every thing; the one is as much caressed as the other is dreaded: both, no doubt, were regarded as powerful beings; both were honoured and associated in emblematical representations; and both still present a lively image of the confines of Egypt, where death presses so closely on life, and boundless plenty is the forerunner of absolute famine.'

If we advance a step farther, and connect the appearance of the ibis with the periodical overflowing of the Nile, and its grateful blessings, the revival of flowers, a freshened atmosphere, and renovated existence,—while, on the contrary, we associate the arrival of the cerastes with the season of malignant heat, and with those blasting winds which shrivel and deform the gay face of nature,—we may still more aptly interpret the language of Egyptian fable. We cannot, however, without greatly exceeding our present limits, follow the author in his extended and learned illustrations of these ideas; deduced from the allegories of the antient Egyptians, the reputed aversion of the ibis from the scorpion, its supposed attachment to Egypt, its relations with Isis, Osiris, and Horus, and its consecration to the Moon and to Mercury: but we may, perhaps, safely add that this conjectural part of the publication, thought abundantly ingenious, is the least important; and that the merits of M. SAVIGNY's labours chiefly consist in having particularized the two species of birds to which the term ibis is applied, and in having at the same time convinced his readers that their power of destroying poisonous reptiles is an idle tale.

The plates, which are executed with singular neatness, exhibit striking delineations of the white ibis; of its head and feet, both in the natural and embalmed state; of the black species; of hieroglyphics connected with the mythological history of these birds; of their symbolical appearance; and of the form of their mummies.—Passages, to which the author refers in the writings of the antients, and others, are given at length, at the end of each section: but the Greek authors are quoted only in a Latin version.

Muir.

ART. XIV. *Recherches sur la Force de l'Armée Française*, &c. *i. e.* Inquiries concerning the Strength of the French Armies, and the Principles on which it ought to be determined in different Circumstances; together with a List of the Secretaries of State or Ministers of War from Henry IV. to 1805. 8vo. pp. 216. Paris. 1806. Imported by De Boffe. Price 8s.

DURING the reigns of Henry IV. and Louis XIII. France having no garrison towns except Metz, and no standing armies being maintained by any of the powers of Europe, the peace establishment was on a very small scale. We learn from *Sully*'s memoirs that, when the brave Henry determined to make war on the Duke of *Savoy*, he had in readiness not more than 6 or 7000 infantry, 1500 horse, and six pieces of cannon. From 1600 to 1609 he had not more than 7000 men on foot. For the war relative to the succession of Cleves, for which he was preparing when he was assassinated, he had ordered an army to be raised which was rather short of 50,000 men.

It is observed by this writer that, in a reign of thirty three years, Louis XIII. was engaged in eleven wars, of which six were intestine, and that he only enjoyed eleven years of peace. In time of war, this monarch had above 100,000 men in the field. Though the army was no more than doubled, the expences were quadruple their amount in the preceding reign; so great had been the depreciation of money during that period.

At the peace of the Pyrenees, Louis XIV. retained 125,000 men; and the peace establishment which succeeded the treaty of *Aix la Chapelle* was 6000 more. In the war which was terminated by the treaty of Ryswick, France had an army of nearly 400,000 men; and the peace establishment which followed did not exceed 140,000. After the peace of Utrecht, the exhausted state of Europe enabled the Duke of Orleans to reduce the army to 132,000 men. In the successful war of 1733, the French force was little more than 200,000, the finest army which France ever had on foot, according to this writer. In the war of 1756, Louis XV. had nearly 300,000

men in arms; and at the peace of 1762 he retained nearly 160,000. In 1789, the army consisted of upwards of 163,000 men. At the beginning of 1792, the nominal force did not amount to 140,000, while the disposable did not exceed 83,000.

In 1792, above 120,000 Austrians, Prussians, Hessians, or emigrants, assembled in the Brisgau, the electorate of Trèves, the Duchy of Luxembourgh, and the Low Countries, and menaced the French frontier from Henningen to Dunkirk; which was defended by 40,000 men dispersed through the four camps between Landau and Potentrui: by 17,000 encamped at Fontoi between Longwi and Thionville; by 18,000 men encamped near Sedan, whose commander General *La Fayette* had just fled, leaving his army completely deranged; and by 18,000 more in the several camps of Maubeuge, Pont-sur-Sambre, and Maulde;—in all about 93,000 men, and all agitated by the events of the times, enervated by four years of licentiousness, destitute of almost every means of carrying on war, commanded by new officers, and by generals without reputation, who were the objects of universal distrust. Dispersed along the Rhine, the Moselle, the Meuse, and behind the strong places in the north, they were remote from those points of attack at which their presence was indispensible. A reciprocal want of confidence prevailed between the commanders and the soldiers; officers, privates, and even whole regiments deserted their natal soil, and joined the standards of the enemy; and at this period, also, the Swiss troops were dismissed from the service of France.

Such was the state of things when the Duke of Brunswick published his famous proclamations of the 25th and 27th of July, the threats and offensive style of which had the effect of uniting all parties against the invaders. The royalists, not less than the revolutionists, indignant at this arrogance which was sanctioned by no success, began to fear if not a partition at least a dismemberment of France; and thus all parties, however opposite in other respects, were agreed on the necessity of opposing the Germans with their utmost energy, should they invade the French territory. This was the weak state of defence in which France was found, when the great powers of the continent threatened her on all the points of her frontier; this was the origin of that inauspicious struggle, which has ended so fatally for Europe; and such was the feeble commencement of that military force, which has since become so colossal. The turn which affairs took is here ascribed to the ability, judgment, and zeal of General *Servan*, minister of war: but, if his merits were as signal as they are represented,

the

the efficient causes still appear to us to have been, the enthusiasm of liberty which had possessed the multitude, and the just calculations of the sober part of the nation, which united all hearts and hands in resisting foreign subjugation. The folly and the temerity, which characterized the outset of the first coalition, have, unfortunately for the peace of the world, too much infected all their future councils and subsequent measures.

In the story of *Pache* here related, a most hideous revolutionary character is delineated; and the accounts given of him by *Dumourier* and Madame *Roland* are confirmed.

At the period when the convention first assembled, the French frontier was either assailed or threatened by hostile armies to the amount of 300,000; which were opposed by numbers somewhat superior, but consisting, for the most part, of raw troops and inexperienced officers.

In a report made to the Convention in 1795, in the names of the military committee and that of public safety, *Dubois de Crancé* stated that, in the preceding campaign, France had under arms nearly 1,100,000 men; and we find it here added that, in the short space of a few months, the war of La Vendée swallowed up 46,000. In 1796, the French armies were somewhat short of 500,000, and they continued on much the same footing during the ensuing year.—In May 1798, *Bonaparte* set out for Malta and Egypt, with 32,375 men, the flower of all the armies.

On the breaking out of the second revolutionary war, the French troops were in a very reduced state; the public enthusiasm had disappeared, and it was necessary to have recourse to compulsion in order to recruit them. In August 1798, it was decreed by the two legislative bodies that, while the country was in danger, every Frenchman was a soldier; and that an indefinite number, from the age of twenty to that of twenty-five, in the way of military conscription, should join the armies, if the number of volunteers proved insufficient. Persons married, or widowers having children, were excepted. The conscripts were divided into five classes, each embracing those of each year. This measure was proposed by General *Jourdan*; and it has since been made a permanent law of the state. In 1799, when *Bernadotte* became minister of war, the armed force of France did not amount to 300,000 men, including 60,000 employed in the interior, and the Egyptian army; the disposable force being only about 200,000.

In August 1799, the two councils passed a law which fixed the number of land forces at 566,420 men; of which 483,000 men were to be infantry, and 76,000 to be cavalry. The army of Egypt was not to be included in this number.—In

1800,

1800, France had in active service 414,732 men; and in 1805, she had on foot 414,125. With 500,000 troops, the author says, France can with ease make head against Europe.

This volume, on account of its dates and facts, has considerable value.

Jo.

ART. XV. *Histoire de France*, &c. *i. e.* The History of France, from the Time of the Gauls to the End of the Monarchy. By M. ANQUETIL, of the National Institute, Member of the Legion of Honour, Author of the Spirit of the League, of the Summary of Universal History, and other Works. 9 Vols. 12mo. Paris. 1805. Imported by De Boffe. Price 2l. 2s.

A GENERAL history of France, from the pen of a Frenchman, at this time, may occasion surprize: but it will subside on a perusal of these passages, which we extract from the preface to the present publication:

'His Majesty the Emperor, then Consul, did me the honor four years ago to invite me to Malmaison; where, discoursing with me on the historians of France, after having taken a slight view of them, he told me that it was desirable that some one should compile a history, unincumbered with those details and accessary matters which render that of France so voluminous, and which should only comprize those facts that strictly appertain to the nation. This wish struck a ray of light into my mind; dwelling on which, it occurred to me that if we had a complete but succinct history, regularly arranged according to dates, and which would present simply a series of facts, sufficiently extensive to give a just idea of events, but not sufficiently voluminous to terrify and discourage the reader, young men would then cheerfully enter on it, and inform themselves; while the old would find it amusing to call to mind what they had read before;—two advantages which would induce persons to become better acquainted with the history of their country.'

In this undertaking, then, the present author engaged, and he fairly states the plan which he followed in executing it:

'I adopted for my guides our four general historians *Duplex*, *Mezeray*, *Daniel*, and *Vély*. My recollection told me that nothing, which is of any interest in the history of France, had been omitted by these writers; at least, if one had overlooked it, that the others had supplied the deficiency; that they had well weighed the authorities from which they had drawn their information; and therefore that a reference to them would be the same as the citation of a proof.

'On each subject I examined my four guides, and I made his recital the basis of mine who appeared best to have treated the matter; and if I observed any deficiency in it, I supplied it from the other three. When they disagreed, I had recourse to original writers; and when I have not been able to satisfy myself, I have left the question

question in a state of uncertainty. When any thing is affirmed, the reader may rely on its correctnefs, and the authorities will be found quoted in the one of the four writers whose name will be inserted in the margin, and of whose right of preference on that subject, in my judgment, this circumstance is to be considered as evidence.'

M. ANQUETIL tells us that he has also consulted contemporaneous authors, such as *Froissart*, *Dubellay*, *Comines*, *Montluc*, and others; and he assures us that he has perused every work on the history of France that has ever come within his reach. During the whole course of his life, to his eighty-third year, he says, they have formed his relaxation from other pursuits; so that the reading, which before constituted his amusement, became highly useful to him in the present undertaking.—In the chronology, he has followed the *Art de verifier les dates.*

'This,' says the venerable writer, 'is my final adieu to the public; the fruit of a long life passed almost entirely far from great cities, in the midst of country people, teaching them, counselling them, and watching over their manners. This pleasing employment, joined to the charms of literature, has caused the passing day to shine on me with a serenity which even revolutionary horrors have been able but slightly to affect.'

The work, we are told, is actually concluded: but the volumes before us only bring the history down to the close of the reign of Henry IV.—The competence of M. ANQUETIL, for the province in which he has been engaged, is well known to the readers of his former publications: which display judgment, and are distinguished by neat arrangement and simplicity of style. It cannot be denied, however, that he is occasionally incorrect. *Hénault*'s book is admirable in this line, but can only benefit those who are already conversant with the subject, whereas the present compilement has all the qualities of an introduction; and the diligent student, who will carefully digest these volumes, will afterward peruse the admirable abridgment of the learned President with as much pleasure as profit. Jo.

ART. XVI. *Philosophie Chimique*, &c. *i. e.* Chemical Philosophy; or fundamental Truths in modern Chemistry, designed as Elements for the Study of that Science. By A. F. FOURCROY, Counsellor of State, Member of the National Institute, one of the Commanders of the Legion of Honor, and Professor of Chemistry. 3d Edit. 8vo. pp. 380. Paris. 1806. London, De Boffe. Price 7s. sewed.

WITH M. FOURCROY's Philosophy of Chemistry, our scientific readers are well acquainted, and we have now to announce to them a new and enlarged edition of it. The author has

has prefixed an introduction of considerable length, containing a sketch of the principles of chemistry, with the view of rendering the work more perfectly intelligible to those who had not before attended to the subject. This introduction is divided into eight sections, under the following titles; the definition of chemistry, the examination of the means of pursuing chemistry, the chemical nature of bodies, the attraction of aggregation, the attraction of composition, chemical operations, the classification of natural bodies, and the chemical phenomena of nature, and their classification.—Chemistry is defined to be 'a physical or natural science, the object of which is to determine, by observation and experiment, the intimate and reciprocal action of natural bodies on each other, and what are the results of this action.' Like most other definitions of chemistry that we have seen, this appears to us to be incomplete; it must indeed be admitted to include every mode of chemical action, but it does not exclude those sciences which, though nearly allied to chemistry, are yet essentially different from it, such as electricity and magnetism.—The author then proceeds to explain the meaning which we attach to the word *element*, and to the terms *decomposition* and *analysis*; the difference between the affinity of aggregation and that of composition is also pointed out, and we have some observations on the laws of chemical affinity. He divides all bodies which are the subjects of chemical investigation into the following classes; simple or undecomposed bodies, binary bodies formed by combustion, salifiable bases, saline substances, metallic substances, mineral or fossil compounds, vegetable compounds, and animal compounds. The introduction concludes with some remarks on each of these classes.

In the body of the volume, we have nearly the same arrangement as in the former edition; but, in consequence of the discoveries that have been made since its publication, most of the sections have received some addition. Several alterations have taken place among the acids: the honigstic acid, a substance procured by *Klaproth* from a peculiar kind of bitumen, is inserted as a distinct acid; the saclactic is described under the title of mucous acid; while the lactic and some others are omitted, as being merely modifications of the acetic. In the next section, on the salifiable bases, we find barytes and strontian classed among the alkalis; and with that inattention to the claims of the British chemists which is too frequently observed in the writings of M. Fourcroy, the discovery of this latter substance is ascribed solely to *Klaproth*.

The catalogue of vegetable substances is both extended and altered; in the former edition, it amounted to 16, but in the present

present 20 are enumerated. The section on animal bodies is also enlarged, in conformity with recent discoveries in this department of chemistry: but it appears that the author has not paid a due attention to Mr. Hatchett's valuable experiments; and he still continues to regard gelatine as the basis of the membranous parts.—On the whole, we do not hesitate to assert that this work, which was before very valuable, is much improved by the additions that are now made to it.

Bos.

ART. XVII. *Lettres de Mademoiselle De Launai, &c. i. e.* Letters of Mademoiselle DE LAUNAI (Madame DE STAAL) to the Chevalier *De Ménil*, to the Marquis *De Silly*, and to *A. M. D'Herioourt;* to which are added those of M. *De Chaulieu* to Mademoiselle *De Launai*, and a Portraiture of the Dutchess *Du Maine*. 2 Vols. 12mo. Paris. 1806. Imported by De Conchy, London.

IN order to obtain some information respecting the author of these letters, the reader is referred to the Memoirs of Madame DE STAAL, as published in 2 vols. in 1783.—We there learn that *Mademoiselle* DE LAUNAI, by one of the many whimsical incidents which constituted her motley destiny, found herself at an early period a prisoner in the Bastile; to which very *interesting* confinement (as it ultimately proved) she was introduced by her patroness the Duchess *Du Maine:* who, having quarrelled with the French Court, applied for redress to the Spanish Government; a measure which so irritated the Regent of France, M. *D'Orléans*, that he ordered her dispatches to be seized, and the Duchess to be sent to the Citadel of Dijon; while Mademoiselle DE LAUNAI, her *protégée*, for having assisted in destroying some tell-tale manuscripts, was conveyed to the Bastile. To this event, however unpromising in speculation, Mlle. DE LAUNAI appears to have owed the most endearing pleasures of her life. Love, who seems never to have lost sight of her for a moment, provided a resource against that ennui which is so notoriously irksome to the captive, that we are not without examples of the most ingenious devices employed by the solitary inmates of a prison to "whip the lagging moments into speed." We have heard of a man cultivated an acquaintance with a *spider*, and extracted a kind of pleasure even from his society. How fortunate, then, may we pronounce Mademoiselle DE LAUNAI, who found something so much better than even Arachne herself, in the form of a handsome knight, the Chevalier *De Menil*, who had been sent to the same prison for his devotion to the Duke *Du Maine*. To this intercourse, for they had never previously said a word to each

each other, we are indebted for the greatest part of the letters contained in the two volumes before us.

Correspondence between lovers immured in a prison we must admit to be invaluable to the Pyramus and Thisbe themselves: they could, no doubt, repeat the same tale, decorate with the same glowing language the same sentiments, and never tire each other: but the reader, if not in love, sickens at the platitude of the *cooing pens* of poor captives, the locality of whose situation necessarily precluded all communication with the world at large. Hence, the scanty occurrences of the Bastile furnished Mademoiselle DE LAUNAI with no subjects of intelligence but such as love supplied. We have a sanction for our remarks in the description of these letters given in an extract from Madame DE STAAL's memoirs, affixed to this publication, where she thus speaks of them herself:

'The little incidents which they contain form the substance of this adventure; they are the actual events which attest their truth, and the sources in which I have recovered some circumstances that had escaped me They will supply the place of our conversations, always disturbed by fear, abridged by prudence, more short and less continued than our epistolary correspondence, and almost entirely effaced from my memory.

'Our confinement, in a place in which we had no employment, occasioned the production of a countless multitude of letters. That passion, which I believed myself capable of cherishing without offering any outrage to reason or virtue, I expressed without any reserve. I spoke to a person to whom I considered myself as already united by the most sacred ties, waiting only for the termination of our captivity in order to render our enjoyment legal and indissoluble.'

Notwithstanding this want of general interest, and of novelty, the letters possess much merit. The language is correct and elegant; the sentiments are dignified and moral; and though occasionally impassioned, they are always delicately chaste, and apparently dictated by good sense and amiable dispositions.

The correspondence of Mademoiselle DE LAUNAI with the Marquis *De Silly*, and with Monsieur *D'Héricourt* when she had become Madame DE STAAL, equally deserves our approbation on the same ground of merit; and we are indebted to the editor who obliges us with these posthumous credentials of the genius which we formerly admired.

In a note, we meet with a sort of biographical table, which may be considered as an useful memorandum, and we shall therefore copy it:

'*Mesdames*

Mesdames	*La Suze*	born	1618	died	1673
	Villedieu	—	1640	—	1683
	De Motteville	—	1615	—	1689
	De Montpensier	—	1627	—	1693
	La Fayette	—	1634	—	1693
	Deshoulieres	—	1638	—	1694
	Sévigné	—	1626	—	1696
	Scudery	—	1607	—	1701
	Ninon	—	1618	—	1705
	Maintenon	—	1635	—	1719
	Dacier	—	1651	—	1720
	De Lambert	—	1647	—	1733
	Duchâtelet	—	1706	—	1749
	De Launai	(about)	1693	*(de Staal)*	1750
	Dumaine	—	1676	—	1753
	De Graffigny	—	1694	—	1758
	Riccoboni	—	1734	—	1792'

These volumes form part of a series of epistolary works now publishing in France, consisting of letters from celebrated French ladies in the last two centuries.

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Mrs Moy.

ART. XVIII. *Science de l'Histoire, &c. i. e.* The Science of History, containing a general System of the Knowlege necessary to be acquired previously to the Study of it, and the Method to be adopted in pursuing it, exhibited in Synoptic Tables. Vol. I. Treating of Chronology, and Vol. II. of the Geography of Europe. By P. N. CHANTREAU, Professor of History in the Military School of Fontainebleau. 4to. Paris. Imported by De Boffe. Price 1l. 16s.

THIS work appears to have been executed with considerable attention: but, as the whole value of such a production arises from the accuracy of the dates and facts, we could have wished that they had been derived from sources less liable to suspicion, than many of those are on which M. CHANTREAU has relied.

The Professor's method, particularly as it respects the chronological part, is preferable to any that has been hitherto adopted; and we do not hesitate to recommend the publication on this ground to students and persons of a liberal education. Whether it will be productive of all those advantages to the learner which are anticipated by the author, we feel very much inclined to doubt: but it will materially assist and abbreviate the labours of the instructor, while it will prove to be most interresting and profitable to him who has carefully surveyed all the parts of the vast field of history. In the hands of such persons, it may be rendered serviceable in various ways. They may here learn in what parts they are most deficient; they will be enabled better to connect together the transactions of

different states; and they will discern most clearly the relations which they mutually bear to each other.—The view here given of treaties of peace, and of the principal articles contained in them, will be found very gratifying and convenient by such as are already adepts in history. Jo.

ART. XIX. *Table Chronologique, &c. i. e.* A Chronological Table of Universal History, from the Commencement of the Year 1700 to the general peace in 1802. By the Abbé MANN. 4to. Paris, 1804. Imported by De Boffe.

WE learn from the author, that this table has been formed from materials which he had collected with the view of giving a more full account of the period which it embraces, and which he is not able to pursue, owing to causes connected with the French revolution.—This volume is not superseded by the work of M. *Chantreau*, because it is much more full for the space of time which it includes. It will prove an useful addition to an historical and chronological library. Jo.

ART. XX. *Galerie Historique, &c. i. e.* The Historical Gallery of the most celebrated men of all ages and nations. Containing their portraits, sketched after the best originals, with an abridgment of their lives, and some observations on their characters and works; by a society of literary men. Published by C. P. LANDON, painter. Vol. I. 12mo. Paris, 1805. London, De Boffe. Price 12s.

THE title of this undertaking clearly announces its object. Each portrait is very neatly etched; and we are informed that the authors of the biographical notices, subjoined to each plate, have been as attentive to truth in the exhibition of character as the artists were in giving the outline of the countenance. A boast is made of their having combated the passion and prejudices of contemporary historians: but the compilers of abridgments must take facts as they are recorded; and in a work of this kind, in which the lives of princes, statesmen, warriors, poets, &c. are compressed within three or four pages for each, critical discussion is impossible.

Parts I. and II. of this volume contain each 36 portraits, and the accompanying memoirs include brief notices, in a type which is too small for old eyes. To those by whom this objection is not felt, the publication will be acceptable; as forming a convenient abridgment of biographical particulars relative to eminent persons, and furnishing very clear and satisfactory delineations of them (in outline), from the paintings of celebrated artists.

Mo-y.

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